

Lewis Sutin of Terre Haute Named "Jewish Man of the Year"

In a poll of fifty rabbis and Jewish communal leaders throughout Indiana, Lewis Sutin, of Terre Haute, was selected as The Jewish Post's "Jewish Man of the Year for 1942".

RECENTLY a Terre Haute Jewish business man left for the army. Normally the recipient of going away gifts, this new soldier gave his lawyer a beautiful Lord Elgin watch.

The lawyer who got that gift was Lewis Sutin.

Only thirty-four years old, Mr. Sutin will probably be known for years as the youngest man ever to have received the nomination from his fellow Jewish citizens of Indiana as "The Jewish Man of the Year".

Possessing that happy faculty of good common sense, an honesty which almost oozes out of his ears,



and a courage which his hefty physique and tall stature emphasize, Lew Sutin is at thirty-four first vice president of District No. 2 of B'nai B'rith, and next year will be titular head of over a hundred lodges in eight states stretching as far west as Denver.

But to Lew Sutin everything came early. degrees from the University of Illinois. In 1935 he was named deputy prosecutor of Vigo County, and three years later was named assistant City Attorney. He was only 27 when he became deputy prosecutor, and thirty when he was named to the city attorney's office.

To continue the parade of early achievements, Lew was president of the Terre Haute lodge of B'nai B'rith when only 26 years old. When only two years older he held the presidency of the Terre Haute Zionist District.

(Continued on Page 7.)

A NEW LIGHT

By S. B. KOMAIKO

(c)—1942, Jewish Telegraphic Agency

WHEN Louis Mersky rushes into the house each evening his question is the usual one—"Is supper ready?" The fact of the matter is that the usual question is never necessary because Dora, his loyal wife, always has the table prepared for the evening meal and there is always good, hot food in the kitchen. Then too she arranges to have the two children, Ben and Fannie, meet him at the door, because this is one of the few opportunities the children have to see their father.

Louis Mersky belongs to that class of American Jewish business men who is always in a hurry and works without a stop. For him the Sabbath and Sunday are no different than other week days. Only on the high holidays, Rosh Hashona and Yom Kippur does he slacken his pace. To be fair to him, however, it must be said that on those occasions he makes liberal contributions to charity; furthermore whenever he is approached during the year for a worthy cause he does his duty. But he does it briskly; and usually says, "Here's my check, but don't bother me. I'm a busy man."

He adopts the same kind of attitude towards his family.

His wife gets her check every week. Should she need more money it is forthcoming . . . as long as she doesn't take up his time with too many explanations.

Ben, his son, is ten years old and Fannie, his daughter, is two years younger. Mersky knows that both children attend Public School and also Hebrew School at a neighborhood Temple and do well at both places. Often after supper the children want to relate to him the stories and Jewish legends

(Continued on Page 5.)

COUNCIL LUNCHEON MEETING MONDAY
TO COMMEMORATE PEARL HARBOR

A patriotic meeting to commemorate the bombing of Pearl Harbor will be held by the Indianapolis Section of the Council of Jewish Women at Kirshbaum Center Monday, Dec. 7.

A dessert luncheon at 12:30 will precede the regular meeting which will open at 1:30. There will be no charge for this luncheon, which is open to all Council members.

Col. Robinson Hitchcock, State Selective Service Director, will address the group on the subject "Selected for Service." He will be introduced by Mrs. Harold I. Platt.

Also on the program are Mr. Farrell Scott, accompanied by Mrs. Simon Kiser. Mrs. Jean Margolis is hospitality chairman. All past presidents of the Council will be honored with the lighting of the Chanukah candles.

Sudden Passing of
Max Cohn Mourned

Max D. Cohn, 58, 2252 Kenwood Ave., passed away suddenly at his business Wednesday, Dec. 2. Funeral services will be held today in the Aaron-Ruben Funeral Home. He is survived by his wife Mrs. Marie Cohn, a daughter, Miss Annette Cohn, a son, Jerome Cohn and one grandson, all of New York; two sisters, Mrs. Harry Leebowitz of Indianapolis, with whom he made his home, and Mrs. Rosa Nodler of Roumania, and a brother, Morris Cohn, of London, England.

Hadassah Groups
To Meet Jointly

Junior, Senior and Business and Professional branches of Hadassah will meet jointly at 8:15 p. m. Dec. 9 at Kirshbaum. Junior Hadassah members will present a dedication to Henrietta Szold and a reading of a poem by Lilian Bernstein.

RABBI'S SON INDUCTED

SPECIAL
LAFAYETTE — Meyer Freedman, son of Rabbi and Mrs. A. B. Freedman, has been inducted into the U. S. Army.

Chanukah Service
To Open USO Week

Special Chanukah services will be held at the Post Chapel at Ft. Benjamin Harrison at 7:15 p. m., Friday, Dec. 4. Rabbi Morris M. Feuerlicht will deliver the sermon and Libby Maurer will light the Chanukah candles and lead in singing the responses. Each evening during this festival the traditional lighting of the Chanukah candles will take place in the lounge at Kirshbaum Center at 8 p. m. Saturday night's affair will be a Chanukah party for servicemen and cadettes.

The Army and Navy Wives Club will meet each Wednesday evening at 8 p. m. at Kirshbaum Center. Mrs. Betty Spector is the program chairman and Mrs. Kate Richman is chairman of notification. All wives of officers and servicemen are invited to attend.

A Chanukah dinner for the soldiers will be served this Sunday evening at Kirshbaum by the women of the Central Ave. Synagogue under the direction of Mrs. L. Frankowitz.

EVERY VILLAGE, HOWEVER SMALL, LIGHTS UP

By DAVID MORDECAI

(c)—1942, Jewish Telegraphic Agency, Inc.

CHANUKAH brings to Palestine a glowing, exuberant sunshine. Thousands of very beautiful and multi-colored wild flowers sprinkle the fields and valleys. In the fragrant citrus orchards, workers can be seen picking the ripe oranges, lemons and grapefruits. For many days the rains have been pouring down ceaselessly, but now they cease as if by divine command: It is Chanukah in the Holy Land!

In Jewish Palestine today, Chanukah is truly a Festival of Lights. No matter how small, every village and settlement in Palestine mounts a bright electric Menorah on its highest structure—usually the all-important water tower—and this ray of good cheer is a source of great joy for the Yishuv. Usually the beginning of the Chanukah celebration is at home. Instead of wax tapers which Jews outside of Palestine are accustomed to using for their Menorahs, the idea of re-introducing the ancient oil cup—which was the original lamp—has caught on throughout the land. Many ambitious youngsters even fashion their own Menorahs, using as models the oil cups of Hasmonean days which unsuspecting Jewish farmers unearth from time to time.

Like all Jews everywhere, children and parents exchange gifts on the occasion of Chanukah. The ever-popular game of dreidlach is played by Pales-

tine's youngsters, who use almonds and other delicacies as "gambling money."

In the small village make-shift theatre, the Chanukah week is marked with innumerable playlets, skits, concerts, singing, and gay performances. Parents and children alike play the roles of the Maccabees, Hannah and her seven sons, and even act as Chanukah candles. Each evening, when the Chanukahiyah (Chanukah Menorah) is lighted, the entire community sings the traditional "Maoz Tzur." But it is in Tel-Aviv that the holiday celebration may be seen at its peak. Atop the Jewish metropolis' synagogues, schools and other public buildings are fixed huge, impressive Menorahs. Holiday designs, some old, some new, feature window displays in shops and stores. In every home, small Chanukahiyahs twinkle gaily in the windows.

The public service in Tel-Aviv is unique and picturesque, one that is not likely to be forgotten. Even the stone-faced Arabs delight in it. At sunset the high school pupils of the city and the older children from the elementary schools assemble in front of The Synagogue—better known as the Great Synagogue. Arranged in a semi-circle they face a decorated platform reserved for prominent citizens. On the platform stand a large Chanukahiyah. Thousands of spectators mill all around.

At the first indication of dusk, the ceremony be-

gins. The Cantor walks up to the giant candelabra and, chanting the benediction, he lights the proper amount of candles for that evening. A loud chorus rings out: Amen! Now the children light the little Menorahs they have brought with them. A band strikes up the Maoz Tzur, and everybody—the entire city of Jews from every corner of the earth—join in lustily. The city's greetings are expressed by a distinguished guest, and then the band plays and the audience sings again.

When the signal is given, twinkling lights and flaring torches begin to move. One school, one group follows the other, the band playing all the while. The children, who have looked forward eagerly to this annual Chanukah parade, form a line of spectators, their little flags and Menorahs clutched firmly in their hands.

A custom recently inaugurated by the more stout-hearted in Palestine, but which is quickly becoming traditional, is hiking to Modin, ancient home of the Maccabees, where the banner of revolt was unfurled by the Hasmonean family. There are caves and tombs now where the Maccabees are said to have been buried; on Chanukah young and old Jews come to pay their respects to the heroes of a bygone era.

On Chanukah in Jewish Palestine, none are alone; in every breast beats a proud, joyous song.

IN THE SERVICE NOW

With Indiana's Jewish Boys at War

Contributions for this column are welcome from relatives and friends of soldiers throughout the state, as well as the soldiers themselves. The Post is sent free to any member of the armed Forces anywhere, on request.

Pvt. David Fogle writes that he has been transferred from Ft. Harrison to the Headquarters Squadron, 7th Service Group, U. S. Air Corps at Kellogg Field, Battle Creek, Mich. He says that he enjoys reading the POST and would also enjoy reading letters from his friends.

Bernard Kaseff, son of Mrs. Louis Kaseff, 6120 Park Ave.,

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has been commissioned a second lieutenant in the Army upon completion of the course in the infantry school at Ft. Benning, Ga. He has been in the army since June 10, 1941.

Pvt. Hy Feldman has been transferred to camp Carabelle, Fla.

VINCENNES—Hyman Dumes, stationed at Ft. Sill, Okla., has been promoted to the rank of corporal technician. William Dumes has classified as a pilot in the Flying Cadets and is taking his pre-flight training at the army air base, Santa Ana, Calif. The boys are sons of Mr. and Mrs. Louis Dumes of this city.

I. U. Hillel Arranges Full Chanukah Program

Special
BLOOMINGTON—In keeping with the spirit of the Chanukah season the Hillel Foundation is arranging the following events:

From Dec. 3 until Dec. 10, the Foundation is holding daily candle-lighting services at 4:30 p. m.

Tonight at 7:30, Hillel will feature its Fireside services with a Chanukah Musical Festival. Traditional Chanukah melodies will be rendered by the choir under the direction of Fanny Friedland.

On Sunday at 7:30 p. m. in the Recital Hall of the Music School, the Foundation will sponsor one of its outstanding events of the season, the fifth annual Hillel Stunt Show. The organizations participating in the contest are: Independent Women, Sigma Delta Tau, Independent Men, Pi Lambda Phi, WAVES, and Sigma Alpha Mu. Meriam Sicanoff is chairman of the show.

BUY
BONDS!!!

STRICTLY CONFIDENTIAL

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By PHINEAS BIRON

JEWISH HERO

Corporal Bernard J. Kessel of the U. S. Army, the Brooklynite who hit the front page last week when he practically captured Oran single-handed in a General Grant, was always considered something of a shlemiehl by his family and friends when it came to anything mechanical. In Brooklyn, indeed, the tank ace was known as so clumsy that he couldn't even learn to drive a car, and his assignment to the tank corps was greeted with a mixture of horselaughs and Bronx cheers by all who knew him. Only his fiancée, Miss Rita Weinberg, had faith in him and kept insisting that he would make good. And now Kessel will most likely go down in history as one of America's greatest war heroes, though few will remember that he is a Jew. Just as few remember today that John Ordronaux, the famous privateer captain of the War of 1812, was a Jew. We are reminded of Ordronaux by Fletcher Pratt, the military expert and commentator, who calls our attention to the fact that the destroyer Ordronaux was launched at Quincy, Mass., on Nov. 9, and adds that the to best best of his knowledge this is the first U. S. naval vessel to be named after a Jewish officer.

FOR THE RECORD

Orchids to Arthur Hays Sulzberger of the New York Times for his journalistic ethics. After his recent public blast against Zionism and the Jewish Army project, he gave more space than (Continued on Page 9.)

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THE JEWISH POST

A Journal for Indiana Jewry
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NEW ANSHE SHOLOM SHUL

MISHAWAKA COMMUNITY TO DEDICATE
NEW SYNAGOGUE NEXT SUNDAY

Special
MISHAWAKA—Dedication of the new Anshe Sholom Synagogue in Mishawaka has been arranged for Sunday, Dec. 13. Rabbi Aaron M. Rine and Rabbi Maurice A. Parzen of South Bend will be the principal speakers.

The new synagogue, was financed principally by a Mishawaka family which prefers to remain anonymous and is the result of the efforts of the Ladies

Auxiliary and the officers of the shul, including Max Jacobowitz, president; Herman Friedman, vice-president; M. Donn, secretary and Charles Katz, treasurer.

The building, which has an air conditioning system and an oil heating unit, is furnished in a modern manner and has two rooms to be used by the Talmud Torah and a basement recreation room.

SYNAGOGUE NOTES

Central Hebrew Cong.

For the first time in the history of the Congregation, late Friday night services will be inaugurated. On Shabbath Chanukah, Dec. 4, a special late Friday service will be held at 8:00 p. m., opening a series to be held once a month. The services will be conducted by Rabbi Nandor Fruchter, who will preach a sermon on the word of the Prophet Zechariah, "Not by Might, Nor by Power, But by My Spirit, saith the Lord of Hosts."

Refreshments will be served after the services. In charge will be the Mesdames G. Slutzky, L. Frankowitz, B. E. Sagalowsky, N. Fruchter, Max Sacks, Oscar Baer and A. Baumohl.

A special Chanukah party for the 27 children of the Sunday School has been arranged by the Ladies Auxiliary for from 10 to 12 a. m. Sunday Dec. 6. Games, refreshments and presents have been prepared for the children.

* * *

Beth-El

MUNCIE—The regular monthly Sisterhood meeting and lunch-

eon was held in the Beth-El Temple Wednesday afternoon. Mrs. Lillie Indorf, the president, presided. Hostesses for the luncheon were Mrs. Maurice Hertz and Milton Hiller.

The Sisterhood served in the new "canteen" project on Tuesday. This organization serves refreshments to the service men who pass through Muncie, and is supported by all the women's clubs in the city. Mrs. William Winick is chairman.

Mrs. Samuel Cossman was hostess at a Sisterhood card party for the benefit of the Ways and Means Committee on Monday.

* * *

Knesees Israel

Services will be held at 8:30 p. m. Friday evening. A special pro-

(Continued on Page 9.)

Herman Haase Dies;
Furrier Here 34 Years

Herman Haase, 67, for 34 years a resident of Indianapolis, and engaged in the fur business here, died at his home, 520 East 24th street Tuesday, Dec. 1.

Survivors are his wife, Mrs. Betty Haase, a daughter, Mrs. Meyer S. Efromson of Indianapolis, three sons, Pvt. Edward Haase of Camp Livingston, La., Pvt. Sydney Haase, Westover Field, Mass., and Pvt. David Haase, Madison, Wis., and a sister, Mrs. Fanny Breen of New York.

Mr. Haase was a member of the Indianapolis Hebrew Congregation, B'nai B'rith and of Monument lodge.

Funeral services were held on Thursday morning at the Aaron-Ruben funeral home. Burial was in the Indianapolis Hebrew cemetery.

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The Jewish Post

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A Journal for Indiana Jewry

G. M. COHEN—Publisher

Sunset this Friday evening at 5:20. Candles should be lit at least 20 minutes before this time.

FRIDAY, DECEMBER 4, 1942

HEBREW CALENDAR

Chanukah Dec 4-11
Purim March 21
Passover April 20-27

EDITORIAL BOARD

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The editor's chair:

As could have been expected the Universal Jewish Encyclopedia is running into a great deal of difficulty with its histories of local Jewish communities in the United States. In Louisville, for instance, which has two reform congregations, the history was written by the rabbi of one, and fails entirely to mention the existence of the other Reform group although that Temple has been in existence for years. Locally I understand, there is a group which is bitter because of the way the Indianapolis history treats one of the organizations. When the new encyclopedia was in the first stages of planning, I was asked to write a history for Indianapolis and one for Evansville. I referred the editors to two already written histories, one of which, for Evansville, had been printed in The Post. To get an idea of the magnitude of the task, imagine the work that would be necessary in order to compile a factual history of the Jewish community of Indianapolis. It would require months of research and weeks of writing. The Encyclopedia editors, I understand, are having a number of these histories rewritten.

This chair will have a new owner for several months beginning next week, as the present occupant is going away on a trip which it is hoped will last at least that long. The editorials on this page will be written and signed by members of The Post's new editorial board, and if the spirit moves any of these rabbis, they may sit in this chair and speculate on paper. Here is wishing them as much enjoyment and satisfaction out of their tenure on this page as its present occupant.

Freedom of the Press

SAYS FULL \$11,000
WILL BE SOUGHT;
MEETING THIS SUNDAY

To the editor,

I want you to know that I appreciate the editorial on the new Hillel House in your paper last (Continued in Last Column.)

Editorial Page

Two Synagogues Dedicated in One Year

SOMETHING of a record will have been established by the Indiana Jewish community when this Sunday the new synagogue of Anshe Sholom Congregation in Mishawaka is dedicated. Several months ago, B'nai Israel Temple in Kokomo was formally dedicated and now Indiana marks the celebration attendant to the dedicating of its second new edifice pledged to the worship of God within a year.

Announcement of the occasion makes considerable out of the fact that the principal donor to the new structure has and wants to continue to remain anonymous. Probably no better editorial can be written about those who helped make possible the new synagogue than the words of Herman Friedman, vice president of the congregation, and chairman of the building committee.

He wrote to the editor of this paper:

"Great credit for hard work and financial support should be given to the Ladies Auxiliary, who have worked unceasingly for years to make

the new synagogue a reality and a success.

"Also our president, Max Jacobowitz and the officers deserve a lot of credit for their tireless and unselfish devotion to this great undertaking for which we in Mishawaka are all very proud.

"The officers of the congregation are: President, Mr. Jacobowitz; vice president, Mr. Friedman; secretary, M. Donn; treasurer, Charles Katz.

"The synagogue has the most modern lighting fixtures and chandeliers and also has an air conditioning and oil heating unit. For additional seating there is a beautiful gallery, and two large rooms will house the Talmud Torah. The large basement is ideal for banquets and recreational purposes.

"The greatest financial support was given by a very prominent Jewish family of Mishawaka who, modest and reserved in their ways of giving charity, have asked that their name be not divulged."

Shell Against Atrocity Stories

THERE must have been some good reason for the decision of the national Jewish bodies to set Wednesday, Dec. 2 as the day of fast and prayer in protest against the determined extermination by the Nazis of the Jews of Europe. This good reason must have been far more valid than the fact that other Jewish communities throughout the world had decided on that particular day, and the U. S. groups wished to make it a universal one of prayer.

As far as the Jewish public of the United States is concerned, they will learn of the fast day in reading this week's Anglo-Jewish press. The announcement last week was that it would probably be Dec. 9 or 16, and the sudden change for Dec. 2, could have been transmitted to only a few key individuals, while the general Jewish community at large, for whom the day was to be held, could not have been aware of any special significance in this Wednesday.

In addition to this failure to consider the Anglo-Jewish press and its ability to cast a message far and wide throughout the Jewish

communities of the United States, The Post feels that some more enlightenment should be given as to the source of the new action by the Nazis than merely by the State Department. National Jewish leaders err when they think that the Jews of the United States are unlike the public as a whole in their inclination to doubt the authenticity of horror stories or their general need of additional prodding.

If the true situation were known, it probably would be revealed that the announcement of the Nazi plan to exterminate the Jews, created more of a reaction among the non-Jewish public of the nation than it did with the Jews themselves. Inured to the atrocity stories by constant repetition, the danger point has already been passed that American Jewry might build up a shell against this type of pogrom news which would normally not be pierced by announcements from Rabbi Stephen S. Wise or even from such recognized bodies as the B'nai B'rith, the American Jewish Committee or the Synagogue Council.

No Anglo-Jewish Paper So Held in Esteem

AMONG newspapermen, one of the best evidences of a newspaper's vitality is its letter column. In fact such publications like the New York Times and many national magazines have reached the point in prestige where often controversies between national figures are first aired out by letters from the principals involved.

In the Anglo-Jewish press today there is not one weekly Anglo-Jewish publication which is so held in regard by national Jewish leaders and the reading public.

A more specific instance of how closely connected is a newspaper's editorial policy and its letter department is the cause of The Jewish Advocate of Boston, beyond question one of the finest Anglo-Jewish papers in the United States.

When edited by Carl Alpert, now managing editor of The New Palestine, The Advocate's letter column was regularly filled with communications from people not only in Boston but from Jewish leaders throughout the land.

In addition, the many letters from laymen often afforded the best possible barometer of Jewish public opinion.

The Advocate's letter column today is as blank as a snow-covered field, as far as any interest is concerned. This demise of one of the finest sections in the Anglo-Jewish field, followed almost inevitably upon the return of the editorial page to the hackneyed type of comment in which this organization is complimented on its twentieth anniversary and this bit of anti-Semitism is deplored and so on ad nauseam.

Current Comment

Restore Prayer in Jewish Home, Rabbi Herman M. Cohen of St. Paul Urges—Our own generation is witnessing the elimination of prayer from the Jewish home. There are countless homes in which not a word of prayer is uttered from one year to the next. The name God is not mentioned, except in swearing. The

religious spirit which cannot be dissociated from prayer is attenuated. In critical times such as these, we feel that people should be inclined to implore God for their dear ones and to gain strength for themselves when hope, courage and faith are so essential. We urge every family to make prayer part of the daily routine of life.

Freedom of the Press

week.

I don't know where you received the idea that we would try to raise only the \$4,500. I had in mind trying to clear the whole works and when we lay our plans at our special meeting this Sunday of our Hillel Advisory Committee, we will approach the thing with the idea of raising the entire \$11,000 balance and we will not segregate the amount in two parts.

I would appreciate it if you would run an article in this week's issue of your paper announcing that the Hillel Advisory Committee of our State Association is holding a special meeting Sunday, Dec. 6 at 10 a. m. at the Standard Club, 321 S. Dearborn St., Chicago. The meeting will start at 10 a. m., adjourn for luncheon at 12:30 and resume immediately thereafter until the meeting is completed.

The only matter that will be taken up will be laying plans to conduct our campaign to raise the money needed to pay off the entire indebtedness, and at that meeting we will set up the machinery to accomplish this purpose.

The reason for holding the meeting in Chicago is because of gasoline rationing, a majority of the members of the Hillel Advisory Committee previously specified that Chicago would be the best place to go by train or bus instead of Lafayette. From the acknowledgements received thus far, we will have a good attended meeting.

Will let you know after the meeting, what plans are adopted, as I know that you will be more than glad to work with us in getting the publicity across to the state so that all those who might be so inclined to contribute, will know of the project.

JACK GOLE

Michigan City, Ind.

CANTOR GLASS WRITES ABOUT ALEX SALZMAN

To the editor,

I have received the following letter from the family of Alex Salzman, which I would appreciate if you would reprint.

As you know, our late beloved brother Alex was an extremely devoted Zionist. Therefore, we, his sisters, would like that his name be perpetuated in Palestine by inscribing his name in the Golden Book of the Jewish National Fund in Jerusalem.

He was also extremely interested in the Symphonic Choir Project. Therefore, we are enclosing a separate check to be used to buy war bonds—this to be used after the war for rehabilitation, to colonize Cantor's and Artists in Palestine.

Will you kindly see that these checks are sent to their proper destinations.

THE SALZMAN FAMILY

I feel gratified by this gesture inasmuch as Mr. Salzman was an ardent Zionist. He at all times fully cooperated with me during the time that I was president of the Zionist District. It was shortly after this that Mr. Salzman became ill which eventually brought on his death.

CANTOR MYRO GLASS

A CHANUKAH STORY

(Continued from Page 1)

which they have learned in Hebrew School and which they like so well, but he has neither the time nor the patience to listen. He must be off to the Club, or a business meeting or a card game.

In the beginning, Mrs. Mersky was very much concerned over the fact that her husband never had time to give his children the affection they deserved, but after a while she realized that there was no help for it. At least, she was glad that when her husband went to the Club for his card game, he was mixing with nice people.

So in answer to the usual question, "Is supper ready?" he received the usual answer, "Yes, all ready." But tonight he noticed that his wife's face was lit up with smiles—unusual even for her. Her eyes sparkled and she seemed to be very happy.

His wonder grew when he recalled that his children did not meet him at the door with their customary, "Hello Pop."

"Where are the children?" he asked.

Mrs. Mersky smiled.

"Where are the children?" he asked again, impatiently.

"The children," Mrs. Mersky said finally, "will not come to the table unless you grant them a favor."

Mersky shrugged his shoulders, "A favor, Kids, come here."

Ben and Fannie, dressed in their best, entered from the front room. The boy held a shining box in his hand and the girl a little book. The eyes of the children were sparkling as they met the inquiring eyes of their father.

"Tonight," said Ben, "is Chanukah; and you see, Dad, I have brought you some Chanukah candles."

"And our Hebrew teacher," Fanny put in, "says we ought not to eat supper until our father blesses the candles. Here, Daddy, is a prayer book for you to read from."

"That's right," Ben continued, "and you're supposed to light the candles for eight days."

Mersky was touched by the words of his children and deep down within he was very happy. But with this pleasure he felt the pain of reproof. He would have liked to dismiss the whole thing lightly. But the seriousness of his children as they stood before him with the Chanukah candles, and the smiling face of his wife forbade it. He knew that they were right, and he wanted to say the proper thing, but the words would not come to him. Finally, he collected his thoughts.

"Why . . . uh . . . of course. Can you imagine I almost forgot this was Chanukah. Of course we will light the candles."

"Blessed art thou . . ." Mersky began and then he stopped. He had forgotten the words. But Ben prompted him and helped him along and finally he reached the end. It had been a long time since Mersky studied the story of the miracles which the God of Abraham wrought for his people, but now another miracle occurred . . . Mersky began to sob and tears came to his eyes.

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At the club they were missing "One hand."

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Candles symbolize for us victory and de-
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**Election Results Show We Must Be More
Self Reliant, Lawrence Lipton Says in The
Congress Weekly**—The noise of the reactionary

victory at the polls had no sooner begun to die down than the voice-with-a-smile commentators were on the air assuring us that anti-administration gains meant only one thing: that the opposition vote was a protest vote in favor of a more vigorous prosecution of the war for a swift and decisive victory of democracy over the Axis. That may be, or it may not be, but what the happy news crooners did not tell us was that nowhere was the prosecution of the war or the defeat of the Axis an issue in this election. Instead, the issue everywhere was democracy at home—economic democracy and the New Deal reforms. What they did not tell us was that the men who were swept out of office were almost in every case the men who were on the side of Progress, and that the men who were swept into office were the men who were on the side of reaction—on the home front. Surely, there is not a Jew in America who did not know that and did not feel that as he listened to his radio on election night, November the third.

For us Jews, whether we like it or not, whether we are ourselves rich and reactionary or poor and progressive, any victory for the progressive forces is a victory for us, and any victory for the reactionary forces is a defeat for us—if for no other reason than the plain and inescapable fact that, taken by and large, the progressives are our friends and the reactionaries are our enemies. As things stand now, an already dangerously reactionary Congress is

more reactionary than ever. Whatever small prospect we may once have had to get legislation enacted against anti-Semitism and similar bigotries is now more remote than ever. We must face the fact that we now have fewer friends and more enemies—active or potentially active—in Washington than we had prior to November the third. We went to the polls and we voted for our friends. But the forces of reaction were too much, and too numerous, for us, so we failed. What can we do now?

We can do one thing—a thing that we should have done long ago. Stop depending so much on our friends and depend more on ourselves. Stop thinking so much about the Gentile Front and think more about the Jewish Front. Stand up and be counted as Jews, and not as favorites and proteges under the protection of this or that powerful Gentile—whose fate it may be to be swept out of power tomorrow or the next day.

It is a truism of history that the more a people is self-reliant the more friends it has—friends who are willing and able to aid in time of trouble. Strength calls to strength. And strength not only attracts friends but it also repels enemies. If you show yourself strong enough, and courageous enough—you may not have to fight at all.

That, as we all know, is not now and has not been for a long time, the "official policy" of those who choose to think of themselves as our Leaders and our Spokesmen. Their policy has been the pussy-footing policy of hush-hush—going around by the back door, with bated breath and hat in hand, to some friendly and highly placed Gentile and hiding behind him.

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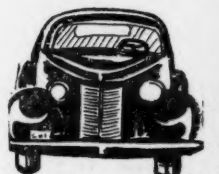
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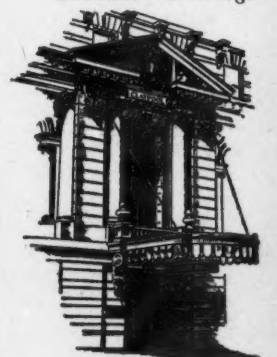
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We can do one thing—a thing that we should have done long ago. Stop depending so much on our friends and depend more on ourselves. Stop thinking so much about the Gentile Front and think more about the Jewish Front. Stand up and be counted as Jews, and not as favorites and proteges under the protection of this or that powerful Gentile—whose fate it may be to be swept out of power tomorrow or the next day.

It is a truism of history that the more a people is self-reliant the more friends it has—friends who are willing and able to aid in time of trouble. Strength calls to strength. And strength not only attracts friends but it also repels enemies. If you show yourself strong enough, and courageous enough—you may not have to fight at all.

That, as we all know, is not now and has not been for a long time, the "official policy" of those who choose to think of themselves as our Leaders and our Spokesmen. Their policy has been the pussy-footing policy of hush-hush—going around by the back door, with bated breath and hat in hand, to some friendly and highly placed Gentile and hiding behind him.

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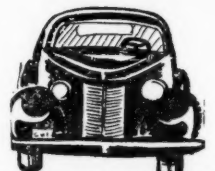
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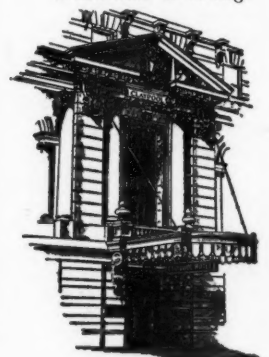
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LEWIS SUTIN OF TERRE HAUTE NAMED "JEWISH MAN OF THE YEAR"

(Continued from Page 1.)

Rabbi J. Marshall Taxay characterizes Lewis Sutin as the finest young Jewish man in the Middle West, but not all of Lew's activities, as is natural, have been in the Jewish field. When still in high school in his home town in Kansas City, Lew won the Kansas City Star's contest in that city as part of the National Newspaper Declamation Contest. In the Zone finals (there were five zones in the nation) Lew was beaten for first place by Max Krolof, then of Des Moines, and now assistant to Richard Gutstadt in the Anti-Defamation League. (Lew later defeated Max in a B'nai B'rith speaking contest.)

With the \$500 that he won, Lew matriculated at Illinois. There he joined Phi Epsilon Pi, Jewish social fraternity, and five of his six years worked at the Phi Ep house either as house manager or chief dish washer, supporting himself by this and other odd tasks. But this necessity of putting himself through the university, didn't keep him from other activities of all sorts, including meeting and marrying the girl of his dreams. Lew earned his letter as a regular on the university golf team, and from his sophomore year on was a member of the university debating team. He was president of Delta Sigma Rho, national debating fraternity, and president of the Philomathean, national speaking fraternity. When the University of Cambridge (England) debating team toured the nation and made its appearance at Champaign, Lew debated against the noted English team, and Lew's side won. All must be fair in debating, too, for Lew tells how his team stole into the balcony at Bloomington, Ind., where the Cambridge squad was debating I. U. the night before and heard the entire argument of the English visitors.

With debating went hand in

hand dramatics, so Lew starred as Sir Toby Belch in the university's production of "Twelfth Night," and held leading roles in everything from musical comedies (where he played the part of the Sultan) to serious drama. It is hereby suggested that in his annual visitation to the lodges as president of District No. 2 next year, Lew bring along an entire stage troupe in an attempt to bolster interest in this one usually ignored meeting of the year.

As a boy in Kansas City Lew had been Aleph Godol of his chapter of A.Z.A., the second chapter to be formed in the United States. He met and became a close friend in these days with Jack Finkelstein, who only two months ago entered the army after having served as executive director of the Fort Wayne Jewish Federation. In his senior year, Lew was assistant to Dr. A. L. Sachar of the Hillel Foundation.

The girl of Lew's dreams was dark, bright-eyed Eloise Brown of Terre Haute. While still a freshman, Lew was guest of Maier Levin, his fraternity brother, at the Levin home in Terre Haute. There he met Eloise and sure enough the next year she matriculated at the University of Illinois. The romance was held up when Eloise left the university, but Lew wanted her to continue her studies so he married her and brought her back to the campus. She continued her studies for another year, and has continued to be Mrs. Sutin, as charming a District president's wife as the lodges in the eight states of District No. 2 will ever see. The Sutins have two boys, age 7 and age 4.

Out of school with a wife to support and a law office, but

Jewish Juniors to Hear Talk by WAAC

The Indianapolis Council of Jewish Juniors will learn about the WAAC's Sunday when Lt. Sherman will address the group at an open meeting at 2:30 p. m. in Kirshbaum Center.

Raffle books on a \$25 war bond will be distributed by Miss Goldie Palkas, chairman of this project.

Also to be discussed at the meeting will be further plans for the Council Chanukah party at the Joseph and Anna Borinstein Home on Wednesday, Dec. 9. Eleanor and Esther Cohen and Shirley Shane are assisting Sylvia Madiel who is in charge of the program.

The Council committee including Zelda Cohen, chairman and Florence Slutsky, Evelyn Stein, Lillian Kamlot, Esther Cohen and Trudy Sandler to form projects to further the war effort, will meet tonight for discussion.

not too much practice, Lew dreamed with the best dreamers and when prohibition was repealed he and a pal got the best idea of them all. They would buy mash from the Terre Haute distilleries, buy huge herds of cattle, and build them up from yearlings to steers on the remains and aroma and bouquet of bourbon. Terre Haute, as you probably know, never became a large cattle grazing center.

Although golf was Lew's first love in athletics, it was discarded several years ago when he found he could not afford the cost of the social club to which he belonged and a 100 per cent increase in his

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contribution to the Terre Haute Jewish Federation. As usual the Jewish cause won out.

Lew never misses a Friday night at the Temple, where incidentally he has been vice-president several years. In fact at one time Lew gave serious consideration to entering the rabbinate. Although he would have been the most boyish looking rabbi in the nation, Lew would have ranked very close to Stephen S. Wise as an orator, for he can certainly make them sit up and listen when he begins to harangue. On occasion Lew's friends say, he still toys with the idea of becoming a rabbi, but it is difficult to see how he could accomplish much more for his faith even were he to don the robes. Rabbi Taxay says Lew is "one of the most respected and beloved members of our Jewish community. He is a quiet and natural soul, and dignity or honor mean nothing to him."

Rabbi Taxay describes Lewis

Sutin as a living example of the prophetic ideals of Jewish life. The rabbi likes to recall the impression Franz Werfel's book "Hearken To The Voice," the story of Jeremiah, made upon Lew. Lew had practiced much that the prophet taught, Rabbi Taxay pointed out, but he hadn't known how much of his ideals he owed to Jewish teaching.

Lew talks longingly about getting into some branch of the service, but his work with B'nai B'rith keeps him from volunteering somewhere in the war effort.

For a man who has taken a stand so strongly on so many Jewish questions, Lew has very few enemies and is known and liked in every Jewish community throughout Indiana. He has spoken before most of these communities, and his selection as Jewish Man of the Year while still so young is ample testimony to his popularity.

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Lt. Don Gilinsky Married To Former Lafayette Girl

Special
MUNCIE — Lt. Don Gilinsky was married last Sunday in Alexandria, La., where he is stationed with the U.S. Army. The bride was formerly Miss Rita Rosen of Lafayette.

Bar Mitzvahs

Mr. and Mrs. Daniel Frisch announce the bar mitzvah of their son, Lazure, at services tonight and Saturday morning, at Beth El Temple. Friends and relatives are invited to the reception which will follow both services. No invitations are being issued.

Cantor Myro Glass has returned from Germantown, Pa., where he attended the ceremonies for the installation of Rabbi Elias Charry as spiritual leader of the Germantown Jewish Center.

Mr. and Mrs. I. Wolf spent last weekend in Cincinnati visiting Mr. Wolf's sister and family.

Goldie Bass Sets Date For Wedding To Sgt. Nathan Azoff

Special
LAFAYETTE — Mr. and Mrs. Sam Bass announce the engagement of their daughter Goldie, to Technical Sergt. Nathan Azoff, son of Mr. and Mrs. Aaron Azoff of Danville, Ill., now stationed at Fort Mason in San Francisco, Calif. The wedding is planned for Dec. 27.

Beth Rosenberg, Harold Sattinger Are Engaged

Mr. and Mrs. Abe Rose have announced the engagement of their niece, Beth Rosenberg, to Harold Sattinger, son of Mrs. Rose Sattinger, 3013 Park Ave.

State Bar Mitzvahs

BLOOMINGTON—A Bar Mitzvah service for Howard Dess, son of Mr. and Mrs. Morris Dess, of Bloomington, will be held at the Hillel House at 9 a. m. Saturday. Eric Ellenbogen, a member of the Hillel Senior Council, tutored and prepared Howard for the Bar Mitzvah.

Adele Levy Is Married To Staff Sgt. Gordon

Mr. and Mrs. Leo E. Levy announce the marriage of their daughter, Adele Eleanor, to Staff Sergeant Mervin D. Gordon, son of Mr. and Mrs. Max Gordon of Harrisburg, Pa. The ceremony took place on Nov. 22 in Beth El Temple, Harrisburg, with Rabbi Reuben J. Magill officiating. After the wedding a reception was held followed by a dinner for members of the immediate families.

Saifer who is convalescing at Ball Memorial Hospital. VISITORS with the Harry Pazols over the Thanksgiving weekend were Mr. and Mrs. Jacob Kasle of Indianapolis and Pfc. Morton Pazol and his wife Betty Pazol. MR. AND MRS. DAVID DOBROW announce the engagement of their son, Samuel, to Miss Freida Veita of Cheyenne, Wyo.

MR. MARTIN WITT of New York City is visiting in Muncie with his daughter, Mrs. Stanley Schuster. MR. AND MRS. DAVID DOBROW are visiting in Wyoming where their son, Sam, is stationed with the U.S. Army. MR. MARTIN SCHWARTZ of Washington, D.C., visited his mother, Mrs. Anna Schwartz for a few days. Mr. Schwartz is with the O.P.M. in Washington, and was formerly a resident of Muncie. PVT. BERNARD FREUND spent last weekend visiting in Muncie. Pvt. Freund is stationed in Cleveland O. Mrs. Freund who is now in Ft. Wayne will join him soon.

Sgt. James Smulevitz Is Wed to Chicago Girl

Special
EAST CHICAGO—Mr. and Mrs. Herman Elenbogen of Chicago announce the marriage of their daughter, Miriam Bernice, to Sgt. Tech. James M. Smulevitz of this city. The wedding was solemnized at the Hamilton in Chicago Sunday, Nov. 29 with Rabbi Solomon Miller of Beth Shalom Synagogue officiating. Sgt. Smulevitz is the son of Mr. and Mrs. B. Smulevitz of East Chicago and is a graduate of Purdue University. The bride is a graduate of Northwestern University. The young couple will make their home for the present in Denver.

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VINCENNES

By Mrs. Ben Karp

MRS. ABE OSIPE of Seymour, Indiana visited last week with her husband, Pvt. Abe Osipe at Camp Barkley, Tex. MRS. M. SHAPERS and MRS. H. GAMSON and daughter Lois of Chicago spent the Thanksgiving week in the home of Mr. and Mrs. David S. Levin. MR. SHAPIRO and Mrs. Gamson joined them for Thanksgiving Day. MR. and MRS. SAM ZOLL of Terre Haute visited in the city with relatives and friends. MRS. LOUIS DUMES motored to Evansville on business. MR. and MRS. GEORGE STONE and Mrs. Ben Kranzburg of St. Louis spent last week end with Mr. and Mrs. H. Dansker and family. MRS. MAX DORFMAN spent several days in Terre Haute. MRS. WILLIAM DUMES and son, Stanley, spent Thanksgiving holiday in Cincinnati, and while there attended the engagement party of her nephew Melvin Shapiro, who is soon to leave for the army. MR. SHEFFIELD FELDMAN and SON, Sol Mack, spent several days in Chattanooga, Tenn. with his mother, Mrs. Joe Feldman. MRS. AL CIBULL has returned home after visiting for several weeks in Chicago with relatives and friends. MRS. JENNY PACTOR of Dallas, Tex., visited in the city for several days. Mrs. Pactor is a former resident of Vincennes. MISS ETHEL MALKOFF of Chicago is visiting with Mr. and Mrs. Alec Linkon and Mrs. Pearl Linkon. MR. ALBERT ROSENBERG of Indianapolis is spending several weeks with his parents and sister, Mr. and Mrs. Sam Rosenberg and Esther, prior to induction in the army. MR. AND MRS. SAM ROSENBERG spent last weekend in Chicago.

MUNCIE

By Mrs. Herbert Pazol

VISITING from Detroit with the Burle Planks is Mrs. Samuel F. Grandon. Mrs. Mac Pritzker has just returned from a visit in Chicago. WE ALL GIVE a "Get-Well-Quick" wish to Mrs. Joe

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STRICTLY CONFIDENTIAL
(Continued from Page 2)

any other paper in New York to recent publicity releases on these two themes. As a matter of fact, while the New York Times gave two columns to the Jewish Army Committee's recent "Proclamation on the Moral Rights of the Stateless and Palestinian Jews," to which 1521 prominent Americans had affixed their names, the New York Yiddish papers gave it no space at all. . . . Did you know that John Howard Payne, composer of "Home, Sweet Home," served as the American Consul at Tunis just a hundred years ago? Indeed, he held that post twice, and it was in Tunis that he died during his second tenure of office. But, then, Payne was only half Jewish. We mention this because we've just remembered that it was at Tunis that Mordecai M. Noah was serving as American Consul when he was recalled from his post by means of a letter that James Monroe, then Secretary of State, sent him by Stephen Decatur to the effect that President Madison had "deemed it expedient" to revoke Noah's commission, on the grounds that his religion formed an obstacle to the exercise of his Consular functions.

ABOUT PEOPLE

Detroit's Albert Kahn, who is known as the father of modern factory design and has just been awarded a medal for his service in industrial construction for America's war effort, confesses in the Victor Record Review that his favorite relaxation is listening to good music—which he usually hears right in his home, for he has a large collection of phonograph records that he prizes as highly as his gallery of French Impressionist paintings. . . . A recent arrival on our shores is Sophie Freud, granddaughter of the late Professor Sigmund Freud. . . . Lucy Monroe is famous for her rendition of "The Star-Spangled Banner," but she can sing "Hatikvah" in Hebrew

Mr. and Mrs. M. Leventhal, 3548 Salem, spent last weekend in Cincinnati visiting Mrs. Leventhal's brother and family, Mr. and Mrs. A. Fleischman.

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too, as the audience at the United Palestine Appeal's annual "Night of Stars" learned to its delight last week. . . . Lillian Hellman, George S. Kaufman, Moss Hart, Elmer Rice and Clifford Odets are among the outstanding playwrights who have been assigned to write a series of short one-act plays to be shown in Army camps. . . . Bessie Hyman is a young lady who's had some experience in the magazine field. But when she was chosen to be the editor of a new publication, "Read," she decided she'd rather use the name "Ralph Clark." . . . "Thank Your Lucky Stars" is the picture that's featuring Dinah Shore, radio's gift to Hollywood. What's more, John Garfield will sing for you too in that film.

WEEKLY GIGGLE

The story is told of two border patrol soldiers, one French and one Italian, who were stationed near each other at the frontier-line separating their two countries. . . . The Frenchman had always acted rather snobbishly toward the Italian, but one day last week he suddenly turned very friendly, even going to the length of sharing his lunch with the other. The Italian, puzzled, asked how come the change in attitude. "Well," the Frenchman explained, "we're both in the same boat now. Both of our countries are completely occupied by the Germans."

SYNAGOGUE NOTES

(Continued from Page 3.)

gram has been arranged. The A.Z.A. choir under the leadership of Jack Greenberg will present the musical program.

A special chanukah affair will be presented at the synagogue at 8 p. m. Tuesday, Dec. 8. A musical program will be presented by

Cantor Glass and his choir. The public is invited to attend.

CHANUKAH PARTY SUNDAY

A Chanukah Party and Day Camp reunion at 3 p. m. Sunday Dec. 6th for Junior members of Kirshbaum will feature lighting of the Chanukah candles and singing of appropriate songs. Members of a volunteer committee participating in the plans for the party are the Misses Pearl Cohen, Eunice Brenner, Jeanne Sacks, Miriam Kulwin and Ike Nisenbaum, Bernard Snyder, Herman Berkowitz and Gerhardt Samuel.

A Splash Party for junior members and their parents will be held in the Kirshbaum swimming pool Sunday afternoon, Dec. 13. An exhibition of swimming skill will be presented by several junior members.

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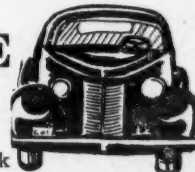
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To Mark Chanukah with Dinner Sunday

The annual Chanukah dinner of the Beth El-Zedeck congregation will be held at 6:30 p. m. this Sunday, Dec. 6, in the vestry room of the temple. Features of the affair will be a candle lighting ceremony in which Cantor Myro Glass and the Beth El choir will participate, and songs by the Lind brothers, a trio of cantors from Knesses Israel Nachsford congregation in Chicago.

The dinner is being prepared by the Beth El Sisterhood under the direction of Mrs. M. Maurer and Mrs. Max Rutenberg.

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Charge Darlan Still Anti-Semitic Made by DeGaulle

By Jewish Telegraphic Agency

LONDON—The charge that Admiral Darlan who is now the head of the French forces in North Africa is still discriminating against Jews and refusing to accept some of them for military service was made here by Pierre Bloch, socialist member of the French parliament who reached London to join Gen. Charles de Gaulle.

"Only Jews who are holders of Legion of Honor and war deco-

rations have been called up by Darlan for military service in French Morocco and Algeria, while all other Jews are still treated by him in accordance with the anti-Jewish laws which prohibited Jews from serving in armed forces," Mr. Bloch said. (A report last week from Algiers stated that Jews in the classes of 1938 to 1942 have all been called up for service in North Africa. Nothing was said about Jews in other classes).

The former French deputy also reported that students at the Sorbonne University in Paris have formed an organization called "Union of Inter-Allied and French Youth," the members of

which wear a yellow Mogen David in solidarity with Jews.

Unverified reports published in London this week state that Jewish leaders have been arrested by the Axis military authorities in the Tunisian harbor city of Bizerte which American and British forces are approaching. The same reports state that Jews have been deported by the Axis authorities from certain localities in Tunisia "to unknown destinations."

Jews in Bengazi Hanged

By Jewish Telegraphic Agency

NEW YORK—The International News Service this week reported from Bengazi that the Nazi oc-

(Continued on Page 4.)

Chanukah Greetings CARL SCHUBERT

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of high-line transmission of electricity that the private electric companies of Indiana have knit together. Electric power from a single isolated source is not sufficient for such a herculean job. Electric power in great volume and steady flow, concentrated from several sources is needed to maintain efficient operation at scores of mines at identical times. Coincidentally this Company's generating plants now use about 700,000 tons of Indiana coal a year, to generate the current that lights Central Indiana and turns its industrial wheels. Coal mining is a major industry of Indiana and Indiana's intricate system of interconnected electric power has served to keep it booming.

* 64,000,000 kwh of electricity is equal to the amount of electricity used during an entire month in nearly one million average homes. Or to put it another way, if your home is an average user of electricity, this power would supply your home for 77,563 years, if you wanted service that long! You can readily understand how tremendous amounts of power can be saved for vital war industry if every residential electric customer makes sure that electricity is not wasted in the home.

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Chodos To Speak In Vincennes Dec. 13

Special
VINCENNES — Rabbi Israel Chodos of Indianapolis will be guest speaker at the meeting of the Vincennes lodge and auxiliary

here at 4:30 p. m. Sunday, Dec. 13. The meeting will be followed by a dinner served by the Ladies Auxiliary, with soldiers from George Field near here as guests. Fanny Dansker was re-elected president of the auxiliary at the meeting last month.

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INDIANAPOLIS

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INDIANAPOLIS

World Mizrahi Head Speaks Here

Rabbi Wolf Gold, chairman of the World Mizrahi, will address the local chapter of Mizrahi, religious Zionist organization at Knesses Israel Synagogue at 8 p. m. Sunday, Dec. 13. The entire community is invited to attend.

Known throughout the world as a powerful orator, Rabbi Gold has never appeared in Indianapolis before. Rabbi David Shapiro is president of the local Mizrahi group.

Asaph on Air Sunday With Chanukah Program

A special Chanukah broadcast has been arranged by the local Asaph organization for 1 p. m. this Sunday, Dec. 6 over station WIRE. Chantor Myro Glass and the Beth El Choir, accompanied by Mrs. A. Jaffe at the piano, will provide the program.

Holiday Greetings Greetings To My Many Jewish Friends

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ALL FAITHS UNITE IN SERVICE TONIGHT AT NEW KOKOMO TEMPLE

KOKOMO—Rabbi Saul B. Appelbaum of Cincinnati, Public Relations Counsel for the Union of American Hebrew Congregations, and Rev. B. F. Smith, pastor of the United Brethren Church of Kokomo, will lead an Inter-Faith Seminar to be held tonight following the regular Friday night services at B'nai Israel Temple in Kokomo. The subject for discussion will be "Religion's Responsibilities in a Post-War World," and the chairman for the meeting is Rev. Perry D. Avery of the Congregational Church of Kokomo.

Young Adult Groups participating will include representatives from the First Presbyterian Church, St. Andrews Episcopal Church, Main St. Christian Church, Congregational Church, Grace Methodist Church, United Brethren Church, First Baptist Church and the Union St. Friends Church.

Following the seminar, hostesses for the social hour will include Mesdames Herman Mervis,



RABBI APPELBAUM

Jack Dennis, Max Marcus, Jack Copenhagen, Jack Frack and Miss Leonora Kohn.

Rabbi Appelbaum, a graduate of the University of Cincinnati and Hebrew Union College, was associated with Rabbi Jonah B. Wise in Central Synagogue in New York from 1938 to 1941.

Preceding the seminar Rabbi Randall Falk will conduct the annual Chanukah services with Rabbi Appelbaum giving the sermon on "Two Thousand Years Equal Three Hundred and Sixty Five Days." Rev. Hurd Allyn Drake of the First Presbyterian Church will give the benediction.

Chanukah Greetings

from

JAY PELLIS

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A Christmas Problem

A CHALLENGE TO JEWISH PARENTS

By RABBI THEODORE H. GORDON

IN THE LIFE of the American child, December is a happy month, for it brings holiday spirit, parties and presents. To many American Jewish parents, December brings a troublesome problem: whether to pivot these parties and presents about Chanukah, or to reserve them for the date when the community at large is celebrating its Christmas holiday.

This year, as in other years, many Jewish parents will be greatly distressed by the appeals of their children for Christmas trees and Christmas trimmings. Once again, some Jewish parents accede to the pleas of their children, offering any one of a dozen reasons (or rationalizations): To refuse would 1) make the children unhappy, 2) deprive them of something of real charm and beauty, 3) cut them off from celebrating one of America's folk holidays ("the Christmas tree really has no religious significance.") 4) give them a sense of "difference" from their neighbors and playmates, etc.

Those of us to whom Jewish life is meaningful cannot dismiss too lightly the impact of this problem upon a large number of Jewish parents. In home after Jewish home, we have encountered such situations, with children asking for what their playmates have and parents, hopelessly confused in their thinking, proceeding, even with the best of intentions, to scuttle what remains of Jewish value and sentiment in the home.

Since this annually recurring crisis is again at hand, it might be well to examine the problem and clarify a few fundamental points with reference to it.

— I —

At the very outset it should be made clear that this is a problem of Jewish parents, not Jewish children. . . . The same mother who insists upon child's eating spinach and washing behind the ears is somehow helpless to oppose his whims in the matter of a Christmas tree. The father, who, through the year, is not too concerned with giving his children a full and rich folk experience, becomes suddenly worried lest they "miss out on something beautiful and worthwhile."

In the continuous battle of wits between parents and children, the latter are quick to pick out the weak spots in their parents' line and drive through to their own advantage. Most parents actually invite the request for a Christmas celebration by their own obvious indecision and by their lack of Jewish convictions and loyalties, which children are quick to perceive. Faced with the same brand of parental authority and resourcefulness that they meet in other areas of their home experience, and given adequate substitutes in terms of comparable Jewish ceremonials, children would by no means make a special issue of this particular request. With many Jewish parents, the "Christmas problem" is in the same category as the "sex problem"; the child makes a perfectly simple and normal request (for sex information — or for a Christmas tree), and the parent, who has his own emotional involvements in such matters, attributes unwarranted significance to the whole affair. We point to this not by way of condemnation, but rather in appraisal of a cold fact, that the

"Christmas tree problem" arises out of a negative condition in our parents rather than a positive devotion to our Jewish children to the inherent esthetic qualities of a bedecked and betinselled fir tree.

— II —

Some parents rationalize their observance of Christmas by maintaining usually with fervor, that Christmas is not a religious but rather a folk holiday. Many of our schools justify their celebrations of Christmas on the same grounds. In this connection we must consider the incontrovertible fact that Christmas is one of the major events in every Christian church program in America. Even our public school celebrations (presumably "non-sectarian") include a "star of Bethlehem" on the tree and revolve about stories of the nativity, etc. Christmas carols are lovely melodies, but their texts are neither general nor secular, but specifically Christian.

Other parents admit the religious foundation of Christmas, but justify its observance by Jews on the grounds of the widespread commercialization of the holiday. It takes on the aspect of a national holiday, they say. Merchants gear their business to it, cities decorate streets and buildings, and hold community contests for home decoration, etc. To this aspect of Christmas, they feel their children have some right.

We would agree that Jewish children need not be forced to shut their eyes to the beauty of Christmas decorations nor their ears to the charm of Christmas

(Continued on Page 7)

Rabbis Taxay, Rine Join Post Board

Rabbis J. Marshall Taxay of Terre Haute, and Aaron Rine of South Bend have joined the editorial board of The Jewish Post, it was announced this week. The board, which already includes Rabbis Israel Chodos, Frederic A. Doppelt, Adolph J. Feinberg, Nandor Fruchter Joseph A. Garfinkle, Milton Greenwald, Sydney K. Mossman, David A. Shapiro, and Rabbi Irving Weingart, will write the editorials for The Post.

Alex Salzman Inscribed in J.N.F. Golden Book

Alex Salzman, who died recently, has been inscribed in the Golden Book of Jewish National Fund and several War Bonds have been purchased in his memory for the Palestine Symphonic Choir Projects by members of his family, it was announced this week by Cantor Myro Glass, who is chairman of the Symphonic Project.

Beth El Sisterhood To Meet December 14

The next regular meeting of the Beth El Temple Sisterhood will take place on Monday, Dec. 14. Miss Louise Quigg will present a program of organ music and Mrs. Stanley Levinson will be in charge of a candle-lighting ceremony. Mrs. Israel Chodos will be the guest speaker.

The board of directors of the Sisterhood will meet at 10 a. m. on Monday, Dec. 7 to hear reports of various committees.

PORTION OF THE WEEK

Shabbath Chanukah, Kislev 26th, 5703. Weekly portion: "Vayehi." Genesis 37:1-40, 23; Numbers 7:18-23; Prophets: Zechariah 2:14-47.

The story of Jacob and Joseph. Genesis 37:3. "Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colors."

37:15. And a certain man found him and, behold, he was wandering in the field. And the man asked him, saying, "What seeketh thou?" And he said: "I seek my brethren."—N. Fruchter.

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Business Meeting Held By Muncie Lodge

Special
MUNCIE — The Muncie B'nai B'rith held their meeting Thursday evening in the Temple recreation room. Dinner was served after which the business meeting followed. Hostesses for the evening were Mesdames George Roth, Sig Reiser, Mac Pritzker and Herbert Pazol.

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PENNANT WAFFLE SYRUP

Jews Hanged

(Continued from Page 1.)
cupation army there was especially cruel to the Jews.

Quoting a number of Jews who remained in Bengazi after the Axis retreat, the correspondent of the International News Service reported that one of them told him that the Nazis hanged four Bengazi Jews "as an example of what happens to those who are

friendly to the British." The Germans' treatment of Jews was so bad that even the Arabs sympathized with them and aided them as much as possible, despite possible retaliation. Italian priests once interceded in the Jews' behalf. The Nazi commandant curtly warned them to mind their own business. "You take care of God and we'll take care of the Jews," he told the Catholic clergymen.

Jacob Silverman Dies; Active Until Recently

COLUMBUS—Jacob Silverman, 83, died Sunday, Nov. 29. In failing health the last three years, he had nevertheless remained active in the L. Silverman store until a few weeks ago.

Mr. Silverman, with his brother, Louis Silverman, entered business in Columbus nearly 70 years ago. The Silverman store has been operated continuously since then. One sister, Mrs. Minnie Kahn of Chicago, survives.

Mr. Silverman was a member of the local Elks Lodge. Funeral services were held Tuesday in Columbus.

1,000 Jews on Prison Ship Feared Lost in Storm

By Jewish Telegraphic Agency
LONDON—More than 1,000

Jewish men and women, rounded up in Norway for forced labor in the Reich, were adrift in a 9,000-ton Nazi prison ship in a roaring gale off Kullen lighthouse, 25 miles north of Helsingor, it was reported here. Danish and Swedish lifeboats were reported attempting to locate the vessel, but a driving deluge, accompanied by 65-mile-an-hour winds hindered the search. Fear was expressed the vessel may have foundered on rocks at the entrance to the narrow strait or the adjoining sound leading from the Kattegat to the Baltic.

Hillel Board To Meet Sunday; Fund Drive Issue

MICHIGAN CITY—A special meeting of the Hillel Advisory Committee of the Indiana-Kentucky State Association of B'nai B'rith will be held at 10 a. m. this Sunday, Dec. 6, at the Standard Club in Chicago, it was announced this week by Jack N. Gole, of this city, president of the Association.

The special meeting which will lay plans to raise funds necessary to complete the purchase of Hillel House for the Foundation on the campus of the University of Indiana at Bloomington, will adjourn at noon for lunch, and then resume for a closing afternoon session.

Although how much money will be sought, and what methods will be used, are to be decided at the meeting Sunday, it is felt that a drive to raise the entire \$11,000 yet needed to complete the purchase of the house, will be the goal. A total of \$2,000 was subscribed for the house at the Hillel Pilgrimage several weeks ago when announcement of the availability of the house was first made.

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145 N. Delaware LI 0139**Chanukah Greetings From****Mr. and Mrs. Max Katz
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and Families**

By
G.
M.
C.

REMEMBER THE item I recorded about the nominating committee of the Indianapolis Jewish Federation, of which Town Crier was a member? You recall Town Crier took issue with the point in the constitution which permitted only one nomination for each vacancy, and after offering to resign, was permitted to present a minority report. Well, Town Crier prepared the minority report, (incidentally none of the other members of the committee would sign it) and left town the afternoon of the annual meeting with the understanding from Joe Hyman that the report would be read that night before the annual meeting.

THE REPORT is herewith reprinted, but the alibi for its not being read was that the report was a matter for the board and not for the annual meeting. The supreme governing body of any group is its annual convention. Everything else done during the year is subject to approval or censure by the annual convention. If the board is to decide on this report, then the Federation is even more of a closed corporation than was at first believed. There is no way of amending the constitution of the Federation now, except by the board, and since the board practically is self-perpetuating anyway, we have a beautiful picture of democracy in action.

"All throughout the Constitu-

tion and By-Laws of the Federation run such phrases as "to represent the Jewish community of Indianapolis," "to serve the best interests of the community," and so forth. It follows, therefore, that the Federation is the body which makes the decisions for the Indianapolis Jewish community and, as such, should and must be subject to the expressed will of the community, for otherwise although it may usurp the right to make these decisions for a while, sooner or later opposition groups will successfully be able to contest this domination.

"There can be no successful argument against the principle that the community should be allowed to elect the members to the Federation board. Under the present system whereby the board selects the nominating committee and the nominating committee names only one man for each vacancy, the actual electing is done by this committee, which because it is appointed by the Federation makes that body self-perpetuating. If the nominating committee were selected by the community, then there might be some slight excuse for such a system. Another alternative, and one which would permit the nominating committee to function for the purpose for which it was constituted—to canvass the possible nominees in the community and in its wisdom present all the names it believes deserve con-

sideration—would force the committee to present enough names so that the community at large will do the actual electing.

"To contend that the provision allowing nominations from the community makes the present set-up democratic is to deny the history of Federation elections. In the existence of the present Federation, only once has the slate presented by the nominating committee been successfully broken into, and then the cry went up "pressure groups, pressure groups." In every other year there has been no contest.

"Indianapolis is far behind other Jewish communities in this aspect of its communal set-up, and is one of the few remaining in the United States which has been so devised and operated that its control cannot be challenged by any other way except open rebellion. That the Federation is inviting such rebellion is all too well known, and when and if a new competing body is organized to try to represent the community, the Federation will have only itself to blame for the chaos.

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"In establishing the Public Relations Committee, the Federation asked each major body in the community to name its own representative, thus recognizing the principle it fights against so tenaciously otherwise. The Federation can't be both black and white at the same time.

"This report therefore recommends that the Federation board be elected by the community at large. This can be implemented first and best by allowing the ma-

jor organizations of the Jewish community to name their own representatives to the Federation board as is done today in approximately 50 cities throughout the nation, second by allowing the major organizations to appoint the nominating committee, or three, forcing the nominating committee to name at least half as many names again as there are vacancies."

Respectively submitted,
GABRIEL COHEN.

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Plans have been completed by B'nai B'rith and the auxiliary for a New Year's Eve celebration to be held in the Riley Room of the Claypool Hotel Thursday, Dec. 31.

Dinner will be served at 9:30, and will be followed by a floor show, a bond rally and dancing. The entire Jewish community has been invited to attend. Reservations may be made by calling Ma. 6449 or Ri. 4000.

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NEW YORK—"Mutual's Radio Chapel" will include a Jewish service as part of a special broadcast marking the first anniversary of Pearl Harbor on Sunday, Dec. 6 from 10:35 to 11 a. m., CWT over the Mutual Broadcasting System.

The three religious faiths will be represented on the broadcast, arranged in cooperation with the Office of War Information. The program will pick up a Jewish religious service in progress at Fort Dix, N. J.

Gan Eden Lodge
Elects Officers

Special
TERRE HAUTE — Gan Eden Lodge No. 110 held its final meeting of the year Wednesday, Dec. 2 in Temple Israel. The program included election of officers and a talk by Dr. Leon Blub on "The Part of Medicine in Civilian Defense."

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Commander Samuel Benjamin Frankel, USN (center), awarded the Distinguished Service Medal by Navy Secretary Knox "for exceptionally meritorious service" as assistant naval attache in Murmansk and Archangel, in Soviet Russia. At right is Admiral E. J. King, commander-in-chief of the United States Fleet and Chief of Naval Operation.

According to Secretary Knox, as a result of Frankel's "courage and resourcefulness, certain vessels which would otherwise have been lost have been saved for future service in war efforts. His efficient execution of an extremely difficult task and his conscientious devotion to duty were in keeping with the highest tradition of the United States Naval Service."

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A CHRISTMAS PROBLEM

(Continued from Page 3.)

carols. Parents might well make a point of taking their children out to see the most beautifully adorned streets and residences of their Christian neighbors. This can be done exactly as children are exposed to many other things of beauty which, for one reason or another, they cannot possess. That Christmas is beautiful does not alter its essentially Christian character nor justify its adoption by self-respecting Jews.

— III —

In some Jewish homes the Christmas tree is introduced because, parents tell us, the child who wants one and is deprived of it is made to feel that he is different. "We want him to feel that he is an American just like his neighbors and playmates." We repeat the point made earlier in this discussion, that this is a typical parental rationalization having little or nothing to do with the child's attitude. For though children do indeed feel the need for belonging to the group and the urge to conform to its patterns, they learn very early that not all individuals or families or groups live by the same pattern. Let these apprehensive parents ask themselves. Do we permit our child to do everything our neighbors' children do? Would we think of letting our child go to the movies every night just because Mary and Johnny do? The basic fact is—and it is a principle that should be made clear to every child at an early age—that families do things differently. Meal times differ; spending money is handled in different ways; regulations vary from family to family as to toys, movies, vacations, bedtime, punishment, etc., etc. There is obviously something peculiar which suddenly impels parents to fit into their neighbors' pattern when the month of Decem-

ber approaches.

Some children will continue to ask for Christmas trees, as they continue to ask for candy before dinner. Reasonable parents, and those who have not lost their sense of Jewish dignity will meet the request with calm and common sense. They will point out, with dignity, that, as Jews, we have our own religious and cultural tradition, that Christmas is, therefore, not our holiday, though the trees and lights and colored decorations may delight our eyes as well. Such parents will not knuckle under at the first childish protest nor grasp at straws in an attempt to save their children from the inevitable discovery that they are Jews. They will be aware that the "Christmas tree problem" is not a disease but only a periodic symptom of a much more general spiritual ailment.

— IV —

But what, now, of the child? Will the Jewish child who is denied a Christmas tree fall prey to all these conflicts? Will he resent the Jewishness that deprives him of Christmas gaiety—and Christmas presents? The answer must depend upon the kind of Jewish home in which the particular child may live. If, in exchange for Christmas, the child's Jewishness gives him not one, but eight days of Hanukah, with Hanukah gifts not once, but on each of the eight nights; and if, in addition, it fills his life with the rich and colorful ceremonials which children love; Shabbat with candles and kiddush, and haddalah in the deepening dusk; the fun and beauty of the Succah; Purim with masks and gregars and presents; a seder in which he takes part, with questions and singing and afikoman; and, throughout the year, enchanting tales of Jewish heroes and lilting Hebrew songs which children love to sing;—it being Jewish offers these pleasures

and satisfactions—adults call them compensation—then to miss out on Christmas as his very own holiday will certainly leave no scar on the child's personality, will create no conflict or complex about being "different" from the majority.

The parent, however, who denies his child a Christmas tree "on principle" and offers nothing in its stead may have genuine cause for concern. Children of such parents all too often are unhappy; they do have a sense of shame about their being different from, which to them means inferior to, their non-Jewish friends.

The question, therefore, is not: To have or not to have a Christmas tree? This is but part of the larger problem of dramatizing Jewish values and making them meaningful in the lives of our children. It is not something that can be accomplished *al regel ahat* ("while standing on one foot"), when the Christmas spirit is already in the air. It is a matter for more sustained thinking and for all-year-round preparation. It involves re-thinking our Jewish ceremonial tradition and, in most instances, re-educating Jewish parents. It means that parents must learn to capitalize every occasion in the Jewish calendar for making Jewishness pleasant and attractive and desirable to their children.

The magnitude of the American Christmas celebration and the power of the commercialized Christmas spirit are a challenge to the integrity and the ingenuity of Jewish parents. Some may prefer to evade the challenge and ignore the consequences. Those of us who value our children's happiness will have to prepare our answer to the Christmas challenge in terms of intensified and beautiful Jewish living through the twelve months of the year.—The Reconstructionist.

Special Services Sunday To Mark Pearl Harbor

FT. WAYNE—The Jewish community will meet Sunday, Dec. 6, from 11:00 to 12:00 a. m., for a special religious service in commemoration of the first anniversary of Pearl Harbor and our entry into the war. This special service will be under the auspices of the B'nai Jacob Synagogue and Congregation Achduth Vesholom, with Rabbis Irving A. Weingart and Frederic A. Doppelt officiating, in response to a call by the Civilian Chaplaincy Board of the Defense Committee and proclamation by Mayor Harry W. Baals in common fellowship with Christian Churches in Fort Wayne.

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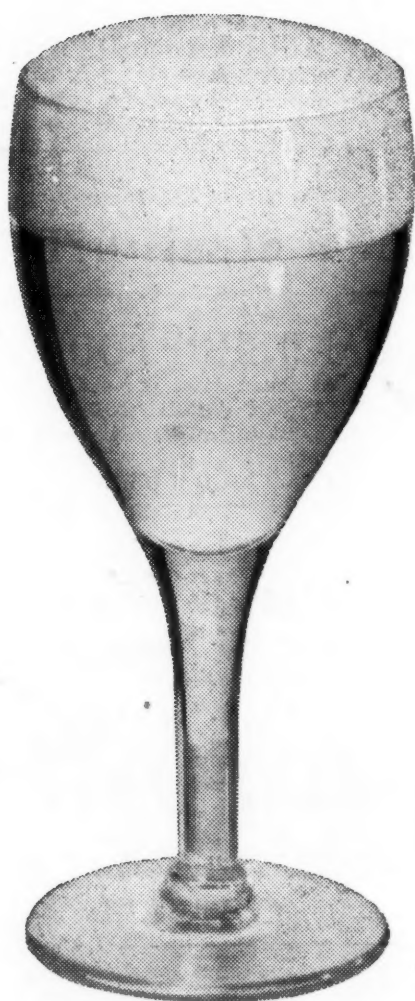
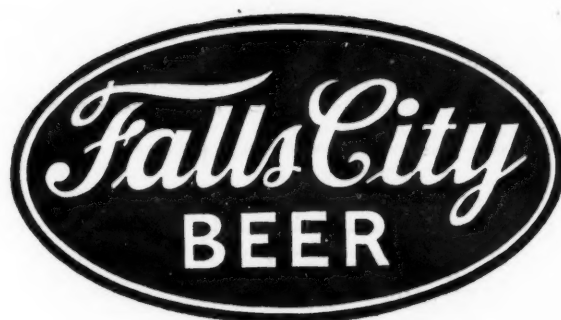
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HOW TO BELIEVE IN GOD TODAY

By DR. JOSHUA LOTH LIEBMAN

Contributing Editor, The Reconstructionist

MANY PEOPLE are saying now that they can no longer have faith in religion or in God in this kind of a world. Judaism challenges this mood born out of despair and maintains that there is a Power greater than ourselves making for righteousness, for life and for social salvation. We should not blind our eyes, of course, to the evils which exist in the world, nor should we be arrogant enough to believe that human beings can ever completely comprehend the cosmic darkness or penetrate the hidden recesses of divinity. Our powers of understanding are admittedly weak and limited. We do not comprehend the nature of the insignificant gnat or the essence of the tiniest blade of grass; how then can we hope to comprehend the full nature of God?

Why, however, are we not consistent? Why do we not deny the existence or the value of every aspect of the world which we do not understand fully nor contact directly? Why are we so inconsistent as to utilize electricity before understanding it, to breathe air before analyzing it, to accept birth and the coming of new life before solving its riddle. Electricity, atmosphere, life—these three vivid symbols of the circumambient mystery of the universe, yet we neither dismiss them as illusion nor deny their value, merely because their origin is shrouded in mist and their ultimate meaning is concealed behind many veils. Why then should we deny the reality of God and scoff at His value when we do see Him reflected, darkly though it be, in many a frosted mirror—reflected in the intangible ideals of men, in their moral discontent, in their artistic harmonies, in their truth-seeking Odysseys as well as in the flash of lightning and the dew of heaven!

It is not primarily however God's power but His goodness which our contemporary mood calls before the bar of judgment. We must admit, after all, that there is some Power greater than ourselves beyond us. We realize that we did not create the universe nor call the stars and the planets into being. But there are many today who have become bitter cynics because they maintain that God is responsible for the present evils of this world and therefore this question arises, "How can we worship such a cosmic dictator?"

SOCIAL TRAGEDIES OUR RESPONSIBILITY

We deny that God is responsible for the social tragedies of our century. We deny this because we believe it is neither fair nor just to make God the scapegoat for our own man-created suffering and evil. Certainly, if there is one experience which we Jews know more intimately than any other people, it is the experience of being a scapegoat. What is a scapegoat? An innocent object of the wrath of a people who are not mature enough to assume the responsibility for their own deeds and misdeeds. What is happening today, however, is that so many men everywhere are performing the same psychological trick and using the same shabby device in relation to God. God is being made the cosmic scapegoat for man's failures.

For if mankind had achieved peace and justice and equity, and all human beings were living together as brothers, if human life were itself filled with the divine quality, and if, suddenly, earthquakes would erupt upon our planet and great hurricanes and storms were to uproot city after city, and if every year some new disease were to descend from the clouds upon the human race, we could then understand cosmic atheism. The fault and the tragedy would obviously be non-human in its origin. But the situation is just the reverse today. The planets are moving in their orbits in silent order. No catastrophic meteors are winging their way through the clouds to rip open the earth and to make empty craters yawn where the cities of man once sent their spires into the sky. It is man and man alone that is transforming the garden of the earth into a wasteland. What logic is there then in saying: "I cannot believe in God today?" Let us say, rather, "It is difficult to believe in man today."

Continued on Page 8

SINCERE WISHES FOR
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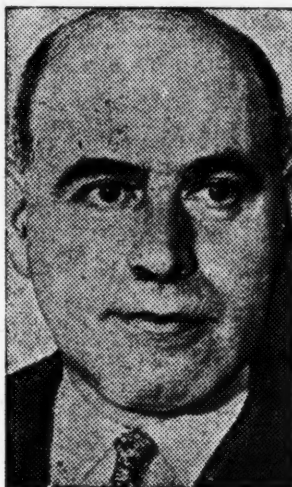
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By Jewish Telegraphic Agency
NEW YORK—Governor Lehman, newly appointed United States Director of Foreign Relief and Rehabilitation, declared this week in a statement in the 1942 Yearbook of the United Palestine Appeal that the plight of the Jewish people will be so desperate after the war ends that 'the survival of large num-

bers will hinge on the opportunity to find healing and home in Palestine."

"The spirit which moved the statesmen of the world to embody the Balfour Declaration in the League of Nations Mandate after the first World War must again assert itself after the pres-

Continued on Page 2

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RUSSIAN JEW RISKS LIFE TO RESCUE TORAHs FROM BOMBED STALINGRAD SHUL

By Jewish Telegraphic Agency
KUIBYSHEV — A dramatic story of how a Russian Jew risked his life to save the Torahs in a Stalingrad synagogue when the building was hit by a Nazi bomb, was reported here this week by Moshe Feigin, chairman of the Jewish Community in Kuibyshev. "One Saturday in September," the report states, "a German bomb fell on a synagogue in Stalingrad and enveloped the building in flames and smoke. Mendel Matlin, a fifty-year-old Jewish refugee from the Uk-

raine, rushed into the burning synagogue and, risking his life, rescued the Torahs. Disregarding his burning clothes and hands, he ran in and out of the synagogue until he had removed all the Torahs. Matlin comes from the city of Piriatin, near Poltava, where he was the manager of a Soviet mill. When Piriatin was bombed by the Nazis a year ago, he also rescued several Torahs from a burning synagogue and brought them safely to Stalingrad."

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AL SEGAL Speaks On TO A NEIGHBOR

I SHOULD be answering my neighbor, Dr. W. T. Reid. He sent me a long letter of Christmas greetings as he did most of his other Jewish neighbors in our community.

With the very kindest of feeling for all of us Dr. Reid should like to see us all come over to Jesus.

He has a Christian mission in our Jewish suburb (it is called Avondale). All around Rehoboth Hall—that is the name of his mission—cluster our synagogues of which I roughly count about ten within a radius of a mile. Dr. Reid seems to have a big order cut out for him.

Yes, there are plenty of facilities for Jewish worship in our suburb but sometimes I think there might be more of religion, which is another thing altogether. Plenty of congregational members but not enough of religion and its ethical essentials. But if I go into that I shall get myself in bad and become a hiss and a byword, so that when the sad time comes I will go practically alone to my funeral. No crowd at all.

Anyway, it isn't at all fair to point with self-reproaches since Jews are far from alone in being lacking in the ethical essentials of religious practice. In fact, the most tragic thing in today's world is the bankruptcy of Christian practice and so why should I point churlishly at the Jews who are a minority and whatever their sins, as human beings, might be, they at least had nothing to do with any of the projects by which Mr. Schickelgruber has made a hell of a world out of this.

Because I feel distressed on account of the

sorry state of Christian practice, I address myself in a most kindly way to Dr. Reid who is so troubled about the Jews. One good turn deserves another, as they say.

My dear doctor: First let me assure you of my friendliest regards and of the tolerant attitude of Avondale toward Rehoboth Hall. I should guess that nobody in Avondale resents the neighborly juxtaposition of our mission. There is a feeling that, considering how hard it is to persuade Jews to come to their own synagogues at other times than Yom Kippur, you deserve all the credit in the world whenever you induce even one Jew to join your church.

Indeed, I myself could not get angry against a Jew who became a Christian gentleman, for, as we know, Christian gentlemen are badly needed in the world and even one new should be welcomed, no matter whence he came. Alas, there are many Gentiles but not enough Christians. We as Jews should be grateful to contribute even one Christian gentleman to the world. (I recall the great gentleman, Jesus, who came from among us 2000 years ago.)

The great need for Christians is obvious wherever the Gentiles are currently in aggressive operation. The shortage of Christians first was observed by the Jews back in 1933 when the Nazis took power; in the more recent days it has been noticed by the dying eyes of soldiers crucified by Schickelgruber on battlefields, by children looking to the skies for God's mercy

(Continued on Page 3)

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LEHMAN DESCRIBES PLIGHT

Continued from Page 1

ent conflict," he wrote, observing that promotion of the upbuilding of Palestine would represent a "distinctive contribution to the winning of the peace."

The yearbook was published in connection with the twenty-fifth anniversary of the issuance of the Balfour Declaration, and is de-

voted to a survey of reconstruction in Palestine. Wendell Willkie, in a statement in the Yearbook, said that "the establishment of a Jewish National Home in Palestine in fulfillment of the promise contained in the Balfour Declaration must find its rightful place in the new world order of tomorrow."

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AL SEGAL *Speaks On* TO A NEIGHBOR

(Continued from Page 2)

and finding Schickelgruber in a dive bomber there, by the starving millions in the countries Schickelgruber has captured.

This is particularly distressing when one considers the 2000 years of Christian teaching, the prodigious effort that has been made to convert the Gentiles, the capital investment in churches.

All this in mind, I should feel reluctant if you came to me personally to invite me to join your church and accepts its saving grace.

"Oh, my dear doctor," I would say, "wouldn't it be too selfish on my part to nestle myself comfortably in the bosom of Jesus when so many of the Gentiles are out in the cold and need to be Christians? These savages who are for the time being running the earth! No! I guess I should wait. . ."

I am additionally troubled by reason of the fact that many of your Bible interpreters tell us that this Armageddon means that shortly Jesus will be returning to the earth. If that occurs I fear that we shall see another crucifixion at the hands of Gentiles.

Coming back now, Jesus may perish with 99 other innocent hostages in Paris, or He may die of typhus in the Warsaw ghetto to which he, being a Jew, may be transported, or he may starve at Lublin, or freeze in one of the cattle cars in which it is currently the practice to transport the despised son of man.

Yes, my dear friend, if Jesus is about to return, the earth must be made safe for him from unregenerate Gentiles. It seems all off the line

of realism to worry about making Jews safe in Jesus at this moment when Jesus himself is so precariously at the mercy of the heathen.

What if you did get me into your church? There might be a momentary flurry in Avondale where I would probably be excommunicated from all the poker games. In heaven there would be disappointment; it would be as if a hunter had gone forth to get a bear and brought home a chipmunk.

"Segal has been brought to Jesus," it would be said with something of dismay, "but where is Schickelgruber?" Where are all the other big sinners among the Gentiles? Why don't they go after the pagan Gentiles?"

It would be pointed out that even with all his many sins Segal never played hell with the world. Once he took into his house a wounded sparrow. The sins of Segal are all only on his own poor, foolish head. . . Really, doctor, the Jews can wait for salvation patiently until such time as the pagans among the Gentiles have been saved.

Please accept my appreciation for you as a Christian gentleman. I have not meant to convict all the Gentiles, for I am not one of those who judge a people by its Schickelgrubers. Indeed, some of my best friends among the Gentiles are Christian gentlemen in whom I delight.

I remain with neighborly regards,
Alfred Segal.

(c) 1942 by Seven Arts Feature Syndicate.

NATIONAL JEWISH BODIES CONFER ON ACTION AGAINST KILLING OF JEWS

By Jewish Telegraphic Agency

NEW YORK—A special conference was held this week, under the chairmanship of Dr. Stephen S. Wise to decide on measures to check the appalling mass extermination of Jews in Nazi-occu-

pied Poland and other European countries. Organizations whose leaders conferred included the American Jewish Committee, the American Jewish Congress, Jewish Labor Committee, B'nai B'rith, World Jewish Congress,

Agudath Israel, Synagogue Council of America and the Union of Orthodox Rabbis of America and Canada.

The committee has decided to make public documents on the Nazi annihilation of Jews in Europe which are available through the State Department, including the report of Hitler's recent decree ordering the extermination of all Jews in the Reich and in occupied countries by the end of 1942, which was obtained from high German officials.

It has also been decided to intervene with the U. S. Government to take effective measures which would force the Nazis to discontinue their wholesale murder of Jews, to invite the aid of Christian organizations ready to protest against the Nazi massacres of the Jews in Europe, and to proclaim a Day of Mourning to be observed by fasting and prayers by Jews "in all the lands where Jews are still free."

The call for a day of mourning Weizman, president of the Jewish Agency for Palestine, it was stated. A committee is to decide whether the Day of Mourning should be set for Sunday, Dec. 6, or Dec. 13.

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Refugees in Africa Flee To Allied Areas, Giraud

By Jewish Telegraphic Agency

NEW YORK — Thousands of

Jewish refugees are now fleeing from the forced labor camps in the Sahara desert to the areas in Algeria controlled by the American military administration, the information from Algiers states. As soon as the news of the landing of American troops in Algeria reached the desert, the refugees started to leave the camps

where they were held by Vichy administrators and forced to do slave labor building the Trans-Sahara railway.

Many Jewish residents in North Africa were reported to have joined the ranks of the French Army commanded by Gen. Giraud in cooperation with the American Expeditionary Forces. The refugees escaping from the desert camps in Sahara are also volunteering for service with Giraud's forces.

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Jewish Workers Concert Sells \$43,000 in Bonds

Special
NEW YORK—A War Stamp concert at Carnegie Hall here this week, sponsored by the Jewish National Workers' Alliance, resulted in the sale of \$43,000 worth of U. S. war bonds and

stamps. The capacity audience filling the huge auditorium purchased stamps and bonds for \$18,000, and the remaining \$25,000 represents the purchase of an additional bond by the General Executive Committee of the labor Zionist fraternal organization.

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Our Film Folks of HOLLYWOOD

By HELEN ZIGMOND

HOLLYWOOD — "Mission to Moscow" will be one of those super-triple A's of which there are so few being made nowadays. It's the first important American-made feature on Soviet life . . . will contain the unprecedented cast of 140 speaking parts. Ten years ago a half million dollars was spent preparing a film called "Soviet" . . . but it was shelved because the "reds" were then taboo. Now the lid is off . . . and Russia can legally be recognized as a part of this world . . . studios are tumbling over each other to put the Russian story on celluloid. Six or seven such subjects are in work.

With Herr Goebbels' aid,
Spain's film production is

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finances and the equipment and the theme! Loaded with booming. Germany supplies the the Nazi motif, these films constitute the link between the Latin Americas and "Mother" Spain. The German wolf disguised in Spanish clothing.

Joseph Kaplan, DeMille's wardrobe man, can decorate his banner with 14 service stars—he has five sons, four brothers, and five nephews in the various branches of the armed service.

The Younger Generation:
Miriam Marx, Groucho's lass, has a part in "The Youngest Profession."

Bobby Ereen, on his 17th birthday, was a happy recipient of 17 defense stamps from a fan.

Keenan, Ed Wynn's sprig, long cooled his heels on a Hollywood contract, but never faced a lens. Released, he beelined to New York . . . made a hit in "Strip for Action." Now his former "alma movie" is striving to offer him a contract.

Hollywhispers say little Mitzi Green expects an heir-raid!

Milt Gross is collaborating on a Hitler satire to be produced by

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Soldiers Naturalized Though Outside U. S.

By Jewish Telegraphic Agency
WASHINGTON—For the first time in history a group of aliens outside the United States will become American citizens, through the Justice Department instead of the courts, when more than 200 soldiers stationed in the Caribbean get their naturalization papers from Deputy Immigration Commissioner Thomas B. Shoemaker.

Attorney General Francis Biddle explained this week that the Second War Powers Act made it possible to grant citizenship to members of the armed forces outside the country.

Dave ("Gulliver's Travels") Fleischer. Title is "He Can't Make It Stick." Yarn concerns Hitler, the paperhanger, endeavoring to plaster the world with the swastika . . . but no can do.

The bell, that was brought from Germany by a movie exec ten years ago and has stood as a landmark at a major film factory, is on its way back—gratis. It added 1500 pounds to the scrap metal drive.

The pro-Nazi news sheet of Buenos Aires penned three lists—black, gray and white—of American film representatives located there. The black list is predominantly Jewish. Whereupon those proscribed in gray and white are insulted at being thoughtless unfriendly to the Axis.

After relegating his mythical "Maxwell" to the scrap heap, Jack Benny peeled off 1700 greenbacks for an Austin! Jackson, by the way, again shaved the bankroll for a Thanksgiving dinner he gave to a hundred Hollywood newsboys.

Ziz-Zags: Benny Rubin has no worry about hen fruit . . . has 5,000 chickens on his ranch. That salary ceiling congealed our cinema citizens into "God's Frozen People." George Givot is hospitalized with a leg injury. Max Baer towers six feet three . . . weighs 249 pounds. So what happens? He's cast as a character named Tiny! John Garfield is tutoring in Russian . . . but his wife already speaks the language. He's now Sergt. Garson Kanin of the Flying Command at Fort Worth.

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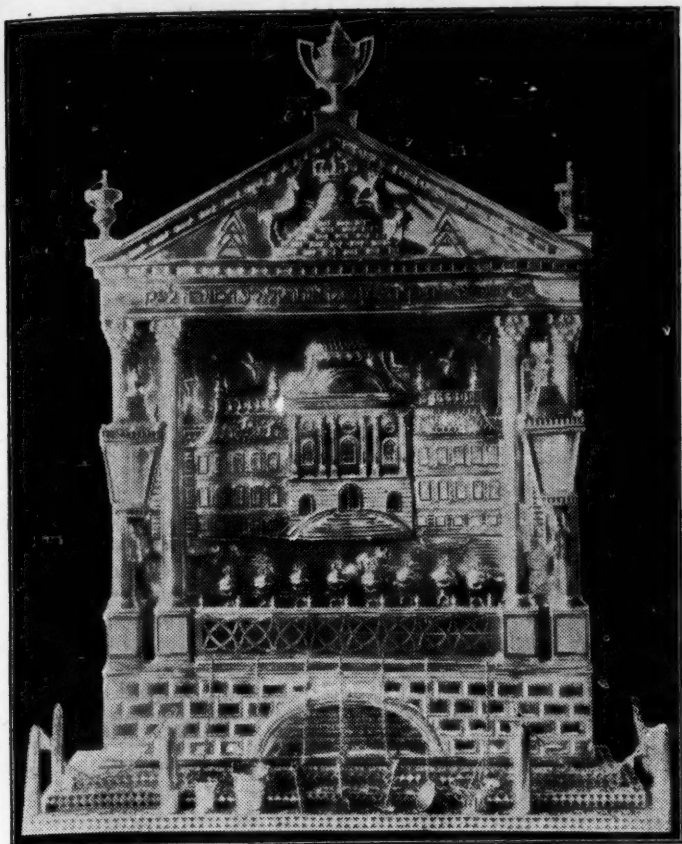
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MENORAH SHOWS HOW CHANUKAH OBSERVED



How Chanukah was celebrated in the late eighteenth century might be guessed from this silver Chanukah Lamp, dated 1794. At the base of the 28-inch menorah are various tools for servicing the candelabrum. This menorah is part of the collection of the museum of Hebrew Union College in Cincinnati.

BIAS FORBIDDEN

By Jewish Telegraphic Agency
WASHINGTON — Radio stations, the telegraph and telephone companies, and the national capital's trolley and bus system are "defense industries" and cannot discriminate against Jewish or alien job-seekers, the War Manpower Commission ruled today. The decision came in the form of an opinion by the commission's general counsel's office, which declared these industries to be defense industries within the meaning of President Roosevelt's order prohibiting discrimination "because of race, creed, color or national origin" against workers seeking war jobs.

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FORCED TO RESTORE RIGHTS TO DOCTORS

By Jewish Telegraphic Agency
ZURICH — The shortage of doctors in Hungary has forced the local authorities in the city of Kolozsvar to permit 100 Jewish doctors to resume practicing, it is revealed in Hungarian newspapers reaching here this week.

The papers report that a number of anti-Jewish deputies vigorously protested this at a session of the Hungarian Parliament, but were told by the Minister of Interior that public health required the restoration to Jewish doctors of their right to practice their profession since a large number of "Aryan" doctors are now serving on the Russian front.

MOSSINSOHN DIES

By Jewish Telegraphic Agency
JERUSALEM — Dr. Benzion Mossinsohn, noted Hebrew educator, Zionist leader and a member of the Jewish National Council, died in the Hadassah Hospital here this week at the age of 64 after a long illness.

Chanukah Greetings

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SON KILLED ON GUADALCANAL: STATE SENATOR SEEKS TO ENLIST

By Jewish Telegraphic Agency

NEW YORK — State Senator Lazarus Joseph, who was notified this week of the death of his son, Capt. Jacob Joseph of the Marines, is preparing to apply for Marine duty himself. "I am now more anxious than ever to get into service," he said.

Capt. Joseph, 22 years old, was believed to be the youngest mar-

ine of his rank. He was killed at Guadalcanal on Oct. 22, according to a telegram to his parents from Gen. Thomas Holcomb, Marine Corps commandant.

Senator Joseph had made an appointment with Gen. Holcomb before the telegram was received to investigate the possibility of joining the Marines. He is 50.

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LET My SOUL Be QUIET

By DAVID SCHWARTZ

(c) 1942, Jewish Telegraphic Agency

Recently, so the story goes, there appeared before the radio program of Mr. Anthony, the sage gentleman of the air who guides the multitudes out of their perplexities, a woman who spoke to-wit:

"Mr. Anthony, I've got an excellent husband and I have three wonderful children. One of them a boy, won the Pulitzer prize. My two girls are so beautiful that Earl Carroll hounds them with contracts. I've got a home in Florida and a yacht. Now, Mr. Anthony, what is my problem?"

This story in conjunction with another story now being told concerning the King of Denmark, puts me in mind of the Jews, somehow.

The King of Denmark, according to his story which recently came from Danish circles in London, was being pressed by the Nazis to "solve the Jewish problem" by putting into effect in Denmark the notorious Nuremberg anti-Jew laws.

The King is said to have replied that "since we in Denmark do not regard ourselves as inferior to the Jews, there is no Jewish problem in Denmark that requires any solution."

In brief, what the King was saying is—that intrinsically there is no Jewish problem. The Jewish problem is like the problem of the lady who went to see Mr. Anthony. She had no problem.

Of course, there is a problem of prejudice, there is a problem of race hatred. There is a problem of the stupidity of peoples, but there is no Jewish problem. . . .

Some people get the hives when they eat fish. Some can-

not stand hay. Some cannot stand roses. There are people who are allergic to any kind of plant. But we do not say that the problem is with the fish, or with the rose, or with the hay. We give injections to the man who has the allergy. It is his problem—the problem of his badly functioning system.

So some people cannot stand a man whose color is black. Others cannot stand a man whose color is yellow. Others cannot stand a man who crosses himself when praying and believes in the Pope, or whose accent is different, who comes of a different social stratus. In California, the offsprings of those who came to the state in 1848 look with disdain on those whose parents came 20 years later. And so on. There are people who cannot tolerate any deviation from the norm in appearance or even in opinion.

Where does the problem reside? Manifestly, the problem is that of the people who are marked by this intolerance.

So, please let's stop talking about the Jewish problem, when there isn't any. If it were a Jewish problem, it could be corrected by something that the Jews might do, but we know that there is nothing they can do in this matter. If the Jews were all saints, it wouldn't help any. It would probably make it worse.

I don't think that anyone has been more successful in pointing out the hollowness of the anti-Jewish harangue of modern times than Mary Beard is in her "Jews in a Gentile World." Writes Miss Beard:

"If any one race can be singled out as exhibiting an abnormal capacity for business and an unduly dominating role

over the earth's treasures, it would singularly enough be the Teuton, not the Jew. The 19th century saw a startling rise to power of persons of purest Teutonic blood in the very year that showed the rise of modern anti-Semitism. The contrast between theory and practice verged on the ludicrous. While the anti-Semites were accusing the Jews of seizing control of the world, the Teutons were actually forging to the front everywhere. Who was the greatest and richest capitalist produced in Russia? Not one of the many Jews who had fled to that frontier-region—but the perfect German, Ludwig Knopp. Who piled up the mightiest pre-war British fortune? The son of a poor German emigrant bookkeeper, Sir John Ellerman (he died worth 40,000,000 pounds). Many of the mightiest men of the United States, like Rockefeller or Weyerhaeuser were recently or remotely of German origin. Astounding indeed would be a roll call of German names in the world, from the Berings of London down to Heinzard Spreckels in America. If such lists proved anything, it would be the effectiveness of the exile in business—for it was the refugee Teuton who accomplished most, while the German businessman could not win such power and glory at home."

Here are the facts as pointed out by an economic historian. But how much good will it do to point them out again and again? At least, however, let the Jews themselves not succumb to the illusions that are being spread. Let them know in their hearts that there is no Jewish problem. Knowing that it is rather the problem of mass stupidity and ignorance than anything else, the Jew may face the onslaught and calmly go on.

The orthodox Jew says in his daily prayers, "To those who curse my soul, let my soul be quiet." Let that be our line.

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JEWISH TANK CORPORAL TAKES ORAN ALMOST SINGLE-HANDED

By BEN SAMUEL

By Jewish Telegraphic Agency

NEW YORK—First reports of Jewish boys on the new North African front include the stories of three men in uniform who have already distinguished themselves in that campaign. Corporal Bernard J. Kessel practically took Oran single-handed. Private First Class Harry Cohen walked where angels feared to tread and maintained his position there. Captain Milton Simons was largely responsible for the fact that the Oran invaders got enough to eat.

Kessel's story is related to a General Grant tank that barged into a North African city ahead of all the others. "Orphan Tank Almost Takes Oran All by Itself," one headline announced on the following morning. Inside of that tank was Corporal Kessel, of Brooklyn, N. Y., who couldn't "even fix a lamp when he was at home, he was so unhandy mechanically," according to his astonished mother. In fact, the hero of the Oran invasion is a southpaw—he eats, writes and plays ball with his left hand.

Kessel's tank became separated from the main column and entered Oran alone. It smashed into a road block obstructing the road to an airport, and ran

head-on into a mobile 75-m. gun. "We had no time to load our own cannon," the corporal explained, "so we rammed him full speed. Behind him we saw a line of motor vehicles two blocks long, so we ran along the edge of the road and smashed the whole lot into the ditch." The tank then proceeded into Oran proper, Kessel at the gun, and opened fire in all directions, becoming, in turn, the target for a volley of hostile fire. "We owe our lives to that Grant," Kessel declared.

The story now shifts from the town of Oran to the Oran beach where Captain Milton Simons, on Nov. 16th, was to be found delivering the goods. It is probable that the Oran invaders owed their regular meals to Captain Simons. He was in charge of an American transport of cooks and supplies.

Under heavy firing from the shore—reminding Simons, he says, of the Fourth of July "except that they weren't shooting firecrackers"—he managed to get the cooks and pots and pans ashore in landing boats, and the first contingent of American troops to land had their dinner that night. Simons says it was nothing, really, simply that "the men who had gone

ashore had to eat, so we made a special effort with the cooks."

Meanwhile, in a sector near St. Cloud, Algeria, Private First Class Harry Cohen was removing the garb of the clown, preparatory to playing a straight hero role. Private Cohen, who had been the ship's entertainer all the way to Algeria, sat in a machine-gun nest near St. Cloud where the Americans advancing on Oran met with some rather annoying resistance. According to an eyewitness, Harry saw several of his comrades killed. Whatever it was that sobered him, he picked up a .30 caliber machinegun and tore into a barrage of heavy enemy fire, spraying the enemy with bullets. Several men in his crew rushed to his aid, and he established an advanced position. When he ran out of ammunition, he returned in a donkey cart for some more, and the new gun position was maintained.

Harry's shipmates found it all pretty hard to believe. Before their arrival in Algeria, they had thought Harry was doing enough the way he kept them laughing. They still recall most vividly that burlesque of a strip-tease of his on the way to Algeria, the one he climaxed by snatching off his pants and revealing an outlandish pair of purple trunks.

JEW, UKRANIANS. BURIED ALIVE BY NAZIS FOR REFUSING TO INTER EACH OTHER

By Jewish Telegraphic Agency

KUIBYSHEV—Ten old men in a Ukrainian town—five of them Jews and the other five Ukrainians—were all buried alive by the Nazis when each group re-

fused to inter the other, it was reported by a Red Army sergeant who was told of the mass burial by the grandson of one of the Jewish victims.

A German officer, with whip in hand, selected ten bearded, elderly men—five Ukrainians and five Jews. They were each given a spade and ordered to dig a pit. When the pit had been half dug the Nazi ordered the Ukrainians to get out and instructed the Jews to continue digging. After a while he told the Ukrainians to take up their spades and to cover the Jews, who were still digging the pit, with the earth that had been dug up.

The Ukrainians, however, looked horrified when they heard the German officer's command and did not pick up their spades. When the Nazi saw that they would not obey his orders, he forced the Ukrainians to get into the pit and told the Jews to climb out and bury their neighbors. The Jews, likewise refused to move. Using his foot, so that the old Ukrainians in the pit should not see him, the Nazi shoved some earth on top of them and called: "Look, the Jews are willing to bury you. You'd better get out and bury them." The old men did not budge.

Thoroughly infuriated by this time, the Nazi shoved the old Jews into the pit, on top of the Ukrainians, and, together with his men, buried them all alive.

SAYS ARABS RESENT ARMY

By Jewish Telegraphic Agency

NEW YORK—Formation of a Jewish Army in Palestine would be a mistake for the United Nations, since it would provoke Moslem uprisings throughout North Africa, the Near East and Asia, Dr. John S. Badeau, dean of the American College in Cairo, declared here at a Foreign Policy Association luncheon in the Waldorf-Astoria Hotel.

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RUSSIAN GIRL'S HEROISM UNDER FIRE EARNS HER CITATION IN SOVIET PRESS

By Jewish Telegraphic Agency

KUIBYSHEV—A young Jewish girl who assumed command of a Cossack infantry battalion in Stalingrad by means of telephoned instructions when its commander was critically wounded by enemy artillery fire, is cited in the Soviet press this week as having been recommended for a government decoration.

The girl, Gita Schenker, had set up headquarters in a half destroyed building in the streets of Stalingrad and from there she received communication from Capt. Sergei Kruzhof, commanding the Cossack battalion, and relayed his orders to the various units of his command. Although no more than a dozen houses separated Gita from Capt. Kruzhof, on one hand, and the different units on the other, the barrage of fire that poured into the streets made it impossible for a runner to proceed ten yards without being hit.

The Germans in this sector were attacking with thousands of infantrymen and seventy-five tanks. Capt. Kruzhof's Cossacks were hard put to fight off the Nazi advance and young Gita was kept busy relaying the captain's orders to his men. Through her rapid and accurate work the Soviet troops were able to correct the fire of their trench mortars and thus halt the Nazis. In the midst of a particularly severe assault Gita suddenly found that she was unable to establish contact with the commander. Fearing that he had been hit, the young telephonist issued orders to the different company commanders instructing one to direct his machine gun fire to one point, another to order his men to fling their grenades and explosive bottles in a different di-

rection, and the others to carry out similar assignments.

Gita then crept from her shelter and started to crawl on hands and knees to the house where the captain's headquarters were located. Halfway there a German shell crumbled a brick wall above her and she was felled by flying mortar and half buried by debris.

She crawled out of the ruins and crept on until she reached Kruzhof's headquarters. There she found that a German shell had completely destroyed the house and the captain lay seriously wounded. Gita first reported that she had ordered the company commander to continue firing. Then she made the Cossack captain as comfortable as possible and still on hands and knees half carried, half dragged him to a first aid center.

DR. J. L. LIEBMAN DISCUSSES HOW TO BELIEVE IN GOD TODAY

(Continued from Page 1)

JEWS NOT RELIGIOUS FATALISTS

Some might object, however, that we are begging the question. For after all, if it is true that man is responsible for the devastation and the doom of much of our human earth, nevertheless, since God created man, it is His responsibility and He must assume the blame for the tragedy. Now I believe that this is not an inevitable conclusion of religion. There are basic differences in the religions of mankind on this question of the relation between God and man. When today people are blaming God for what is taking place in human society, for all the wars and brutality and frustration to be found on this planet, they are really placing themselves among the religious fatalists. An extreme school of Mohammedan theologians in the Middle Ages, called the Mutazilites, did, for example, maintain that every event in the world, every leaf that falls, every pain that is felt occurs directly by the will of God. Judaism, however, never followed such a fatalistic creed. We have never believed that there is only one cause in the world, one power, one responsibility. We Jews have had a different interpretation of life and the Universe. There are only three choices in this matter. One, God created the world and left it to its own devices. Two, God created the world and is responsible directly for every event, no matter how insignificant, which takes place in the world. Three, God created the world and made man His partner, assigning to him definite areas of ultimate responsibility, decision, and action. And I have never heard of a partnership where one partner has a hundred percent responsibility and the other has zero responsibility.

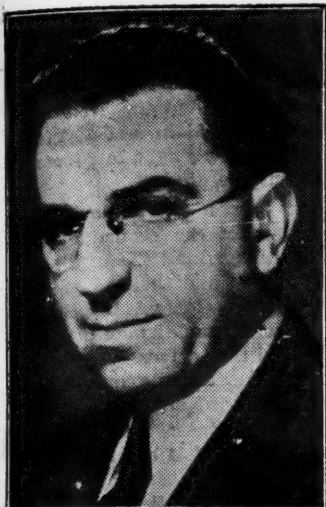
Judaism has always insisted that we are not marionettes of God, that He, from one angle of vision, is limited by man's will. For God cannot compel us to do good or evil. He has only given us the capacity to choose. In that vivid dramatic episode in the Bible where God called to Abraham to bring his son to the top of Mt. Moriah, the parable begins with the words: "Then did God test Abraham". Throughout that whole profound story Abraham is portrayed as the prototype of humanity, a very important actor in the cosmic drama, the personality whom God may test but whom God cannot compel.

MAN MUST ASSUME RESPONSIBILITY

We Jews should recall then that at the very heart of our religion is this conviction that man should be mature enough to assume responsibility for the way that his world turns out. When we turn upon God and blame Him for the social and the economic calamities of our times, we really talk as though man were the slave of a Divine Dictator. Now, most of the time we do not act as though we had no freedom of will. We do not actually think of ourselves as impotent clay in the hands of a master potter. Our whole political democracy, in fact, is based upon the theory that men are both free enough and intelligent enough to make responsible choices. Indeed, we do take the responsibility for every good thing that we do. We pride ourselves upon every achievement of ours. We rejoice in every song that we sing, every painting that we paint, every friendship that we nurture. We do not say in these moments that God is responsible; we take the credit for the good things we achieve. Why then suddenly, when we are confronted with the evil consequences of human action, do we act like children and say, "It is God's fault"? Why should we flee from the burden of our own guilt and attribute human tragedy to divine intervention? We Jews in harmony with our whole tradition must refuse to succumb to the temptation to think of God as a super-Fuehrer. We must be men enough to declare that we are not pawns, but collaborators in the world-process. This is our dignity, this is our burden, this is our challenge.

This earth of ours is a glowing setting for a great universal drama. Here is this planet with its rivers, its streams, its stars, its sun, its lifegiving forces. It is for us men to take these glowing gems, to use them, to treasure them, but not to pulverize them and to transform them into explosive agents of death. Let us see ourselves now as responsible creators of the world in which we live. Instead of accusing God of crimes which we commit, instead of blaming God for failings of which we are guilty, let us learn to acquit ourselves like men and to make humanity fit inhabitants for this earth. Let us struggle to achieve that kind of society in which men will no longer have to ask the bitter question, "My God, my God, why hast Thou forsaken me?", and let us work for the coming of that day when God will not have to ask the human race the bitter question, "Man, man why hast thou forsaken Me?"

DENOUNCES PAPER



RICHARD E. GUNSTADT

Asher Still Spews Hate In His Paper, Gutstadt Says

Special
CHICAGO—Though under Federal indictment on sedition charges, the voluble and virulent Court Asher of Muncie, Ind., publisher of "X-Ray," continues his tirades against the Administration and the war effort, and reveals a thinly-veiled anti-Semitism, Richard E. Gutstadt, Anti-Defamation League head, declared this week.

Commenting on election results, Asher wrote:

"The Red rat Communistic influence in our government has become alarming to the American Christian people!" He assailed the recent trips of Wendell Wilkie and Mrs. Franklin D. Roosevelt, stating:

"These joy rides to worship at the shrines of royalty require the use of planes and perhaps of ships, which are greatly needed elsewhere. The equipment used by Willkie and the First Lady is needed in the Solomons to save lives of fighting men and the honor of their country. For the lack of these planes and ships as reinforcements, we may be losing the battle of the Solomons and the Marines who died there will have died in vain."

Asher's solicitude for his country contrasts strangely with his past utterances, which caused his second-class mailing privileges to be revoked by the postoffice. Yet this impish sheet, "The X-Ray," continues to circulate, both by first class and second class mail. In late issues, Asher jibes at government sedition prosecutors and tries the pending sedition case in his paper, naturally proclaiming himself a super-patriot, who is sadly misjudged.

Chanukah Greetings

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CHANUKAH CANDLES

(c) 1942 by Jewish Telegraphic Agency

By
DAVID
SCHWARTZ

I have a friend, very much of a modernist, who some time ago proposed to me the modernization of religious ceremonial. When I asked for details, he first mentioned the substitution of electric candles for the customary Chanukah candles. I said to him that this statement proved to me that he was not really a modernist after all, for if he were a modernist, he would be a psychologist—at least a bit of one, and any psychologist will tell you that there is an enormous difference between the light cast by electric bulbs and the glow of a candle.

Go into a room with electric lights and you feel that it is light—that is all, but even let an atheist enter into a room with Chanukah tapers burning and over him will come some faint semblance at least of that mood we call religious. An electric light gives light, a candle gives light plus something else.

An electric light has too much of what Justice Brandeis thought was the evil of our economic system, "the curse of bigness." The light is so big that the individual himself is necessarily somewhat dwarfed. By candle light, the individual is enlarged. Try thinking by electric light and then by candle light. There is too much to see by electric light, so that we look here and there and everywhere and scatter our forces. But by candle light, our eyes look at the flickering taper and our thoughts turn inward.

Look at the Chanukah can-

dles. Dim is their light and they speak but in a whisper but they tell us so many things. They talk and they sing and they sigh. How frail they look, yet they speak to us of heroism. We remember that these Chanukah candles are reminiscent of the candles lit by the heroic Judas Maccabeus when he had triumphed over the enemy.

See that little first light. It is North Africa, where more than 300,000 Jews have already been liberated by the United Nations. But there are eight candles, and they will yet all be lit! There is a light for China and for Poland, for Holland and for Belgium. There is not enough darkness in the whole world it is said, to extinguish the light of a solitary candle. If the Germans had known that one sentence and known it well, they would not have launched the mad war which will end in their own undoing.

Look at the candle light! It is no liar, this candle. It is humble. It does not exaggerate. If anything, it is a bit pensive

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and sad. Yet, there is a cheer in it.

Look at these Chanukah candles and the pages of history go rolling backwards, and you wonder—suppose Judas Maccabeus had not lit those lights. Suppose the enemy had triumphed. "What would have happened little candle? Here you and I are alone, little candle, and you can speak to me frankly. All the propagandists of this and that are absent, little candle, tell me the truth."

For answer, the pages of history roll back a little. The candle speaks: "If the Jews had been destroyed in the Macca-

bean period then the Christian world too would not have been born. Those candles which our Christian neighbors put on their Christmas tree on Christmas too would not be there. For without Judas Maccabeus there would have been no Judaism and no Christianity."

"Little candle," you say again, "well suppose there would have been no Judaism and no Christianity either. Suppose heathenism would have continued. Would it have been so bad?"

You look at the candle to
(Continued on Page 8.)

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20 YEARS THIS WEEK AGO

By Jewish Telegraphic Agency

LAUSANNE—Christian Rakovski, president of the Soviet Republic of the Ukraine, in an interview with a JTA correspondent declared that "Anti-Semitism is the socialism of fools, ignoramuses and scoundrels. By improving general conditions and by spreading public education the Soviet Government takes from anti-Semitism its *raison d'être*. The

Government has suppressed programs entirely." Questioned on the alleged persecution of Zionists, Rakovski stated that they are not being persecuted but that the Government has taken certain measures directed not against the Zionists as such but against all small bourgeois parties, such as the Mensheviks, the Social-Revolutionaries, etc.

JERUSALEM—Dr. Judah L. Magnes, formerly president of the Jewish Community of New York, who has arrived here with his

(Continued on Page 7.)

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PREJUDICE ON MAIN STREET

By HAROLD BERMAN

THE AVERAGE person thinks with his emotions and seldom, if ever, with his mind. He judges things visually and rarely possesses the ability or the inclination to look behind surface appearances. In course of time these casual impressions become opinion, the matrix for loves and hatreds, likes and dislikes, and these ultimately determine his conduct in the social organism. Legend becomes fact and myth a reality by the simple process of daily iteration.

There is, for example, the widespread fiction of the Jews' identity with world capitalism and international finance, the legend of his wealth and his control of national and international policies by its means.

The man in the street has had this fairy-tale dinned into his ears by the glib-tongued orators and the poison-pen demagogues, who invariably had selfish axes of their own to grind, and by unscrupulous politicians of a certain kind, who were either anxious to build a career or to find a scapegoat for their own past failures. He has been told so by his supposed betters, and do not his own eyes confirm it on every Main Street of his town and village in the land? As an example of what the average man does, or does not, see of Jewish life and the Jewish problem, Puddleville, N. Y.—an imaginary name for a real town—will furnish a good example.

Puddleville is a small-sized rural town of about 10,000 population. It is a pleasant little home-town situated in a shaded green valley placed between a range of towering mountains casting their pleasant shadows over the dreamy valley and its quiet settlements. The town has "jes' grewed up" in the course of years, with little planning or forethought, and it does contain some very pleasant homes and gardens within its limits. The oldest and shabbiest part of the town, lying close to the railroad tracks, is devoted to business, a couple of square blocks of it. Here one will find dry goods and clothing stores, millinery shops, tailors' and cleaners' shops, shoe-repair places and hardware stores, general stores, real estate and insurance offices and similar places needed in the town's daily life. When one looks at the signs displayed above most of the doors or painted in bold letters on their windows what does he see? Cohen, Levy, Greenberg, Weinberg, Greenstein and Feinstein predominate on the list. Besides these tell-tale names there also is a fancy, deliberately-coined firm nomenclature, such as the "Paris Shop," the "Texas Rangers" and the like, designed in many instances to serve as a soothing cover for an all-too-Jewish name. Anglo-Saxon names stay in the minority. A facile confirmation is thus furnished to the impressionable town-dwellers, or the neighboring farmer and villager, who periodically comes into town to do his shopping that the Cohens and the Levys do literally "own the town." One has to come to them for his clothes and shoes, for his household goods and tools. When these break down or wear out he has to come to them once more to repair or replace them. This is hard fact, which one sees with his own eyes every day.

This, however, is but one side, and not by any means the most important side, of the picture. At a distance of about one mile from the town is a group of straggling one and two-story buildings comprising the "St. George Paper Mills." This plant in prosperous times employs about one-third to one-half of the adult male, and a small percentage of the female, population of the town, besides a sizeable percentage of the residents of the neighboring farms and hamlets. The weekly turn-over of this one mill exceeds by far the total monthly or even yearly turn-over of all the retail merchants of the town. The mill is the town. The town's fortunes rise and fall with its prosperity or depression. The money spent at its shops comes

mainly from the mill's periodic payroll. The town can become either a settler's paradise or a duplicate of the celebrated Deserted Village by its fiat or dictated interest, and the occupants of the pleasant homes on Main and Cypress Streets could neither turn a finger to promote the one nor to prevent the other.

But the men and women of Puddleville do not understand enough of the economic processes of our time to understand the true relationship between the mill and their town, nor between the mill and the Cohens, Levys and Greensteins who act as the middlemen between this and other mills and themselves. And while the Greensteins must carry a loud trumpet with them wherever they go in order to attract proper attention to their business, the St. George Paper Mills feels the need of it not at all, not locally at least, because the outlet for its products is not among them but flows in totally different channels. These people are its beneficiaries, and not its patrons. So why advertise its existence and its services to them, as the Greensteins and the Cohens must do in order to live and prosper? It has them all in the hollow of its hand to make or to break, to feed or to starve. A small sign over the door some morning may either cause their town to boom as never before, or turn it into a ghost town over night. But that, until it happens, is all in the realm of the abstract and the unseen, while they lay their money out on the Greensteins' and the Levys' counter every day of the year; and that, surely, is real.

That which holds true of one local industry, holds true as a matter of course of all other vital industries, their ownership, stock-holding, production and distribution. All the basic industries of the country—coal and copper, iron and steel, meat, wool, cotton, leather, the mines and plants that produce them and the railroads and the steamships that transport them, together with the banks that finance them—in short, all the real but invisible powers with which the average man is not thrown into daily contact, but which nevertheless control his destiny, are not under the control of Messrs. Cohen and Greenstein. But it is frequently Cohen and Greenstein who dole them out over the counter, and they certainly are concrete enough to vent one's spleen against and denounce when prices are up or quality comes down. Swift and Co. are an abstraction to the average consumer of meat, while the corner butcher is a reality, so that the unthinking ones can readily point to him as the embodiment of monopolistic capital in their little world. And if he happens also to be a Jew, then one can conveniently add that the "Jews are running away with the town," that "they carry it in the hollow of their hand" and similar malicious half-and-quarter-truths that frequently are worse than downright falsehoods.

What is true of one Puddleville is true also of its ten thousand counterparts spread all over the land. There, too, the Cohens and the Levys serve as the middlemen and the distributors of goods largely produced by non-Jewish corporations, which wield the real power over both the seller and the buyer by their control of wealth in its various forms at its source, and who decree when and where it shall be placed on the market and at what price. But one can't see them and it is useless to complain.

Perhaps it is because of this understanding and occasional pin-pricking, in addition, of course, to a diversity of traditional habits and outlooks, that we have two Puddlevilles in place of one. There is a Gentile and a Jewish Puddleville within the dimensions of one small community, and the two seldom overlap or even meet, though there is no written proscription against it.—The Congress Bulletin.

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TARGETS CAN SHOOT

Stories of Russian Heroism

(EDITOR'S NOTE: Chanukah this year finds counterparts of Judah Maccabee and his Jewish "guerillas" fighting in all the armies of the United Nations. Especially valiant has been the struggle of the Russian people and the many Jews in the Red Army. In the following articles Ilya Ehrenberg and Lev Nikulin, famous Russian war correspondents, relate some of the outstanding feats performed by Jewish soldiers in the eighteen months since the Nazis launched their invasion of Russia.)

By ILYA EHRENBURG

Moscow (By Wireless)—Hitler troops have been torturing and violating Jewish women and girls and burying old Jewish men alive. In fact, Hitler planned to make the Jews of Russia a special target, but the Jews have showed him that targets can shoot.

Jews have been scholars, workers, musicians, longshoremen, doctors and farmers. Today they have become soldiers and they do not waive the right to vengeance.

For example: Eli Falkovich is a man in his late forties who spent all his time at his desk in connection with his work as a philologist. Precisely such men as Falkovich are meat to the Germans; they try to get hold of them and hang them on their gallows. But things happened otherwise. Falkovich joined the Red Army. One day his unit was cut off by the enemy. Falkovich gathered about him his eighteen men and when they came face to face with a German unit he ordered them to attack. Thirty-five prisoners were taken and Falkovich, himself, killed eight Nazis with his bare hands.

A year ago the Germans launched their first onslaught on Moscow. Chaim Diskin, son of a Crimean farmer and a student in the Institute of Literature, was seventeen when the war broke out. Diskin enlisted as a volunteer. At Moshaisk he encountered German tanks. Directing the fire of his anti-aircraft gun downward, Diskin smashed the leading Nazi tank. Despite heavy fire which wounded him severely, he stayed at his gun and destroyed five German tanks. When the battle was over he had fourteen wounds but the Nazis had been routed. For this he has been decorated with the gold medal of a Hero of the Soviet Union.

Capt. Israel Fisanovich, Hero of the Soviet Union, and a commander of the submarine "Baby," showed the Nazis how Jews sink "Aryan" bandits. Some 329 bombs were hurled at his submarine but he reached his base safely after having sunk four German transports. The fish are having a good time but not the fascist admirals.

Everyone in Leningrad knows of the heroic exploit of radioman Reuben Sprintsov. Cut off from the Russian lines, Sprintsov and three other radiomen, one Jewish and two Russians, held out against the Nazis. Sprintsov, sent out to reconnoiter, encountered a company of Nazis and mowed them down with his tommy gun. These Germans realized that it is one thing to torture homeless, defenseless old women and another to meet up with Sprintsov.

During the fighting on one sector of the Satlingrad front, German tanks attacked Soviet dugouts. David Katz flung a bottle filled with inflammable liquid at the first tank which burst into flames. The second tank started to turn back. "Enough of your tricks," cried out Katz. He hurled a grenade under the treads of the second tank, causing it to stop, but its machine guns still chattered away. With his bayonet Katz closed the muzzle of the machine gun and continued to fight on until stretcher bearers removed him from the field. The ancient story of David and Goliath comes to mind when one hears of Katz' battle with the tanks.

The ancient Jews dreamed of "a promised

By LEV NIKULIN

(The reaction of the average Jewish soldier in Russia to the anti-Semitic barbarities and arrogance of the Nazis is illustrated in this report of an interview in which a captured Nazi prisoner was taken down a peg when he found that his captors were Jewish.)

MOSCOW (By Wireless)—The cross examination was coming to an end. The lanky, red-haired "ober-corporal" with pale, sleepy eyes, stood leaning against the door-jamb looking expectantly at the commander who was interrogating him.

"It was all very unexpected," said the prisoner. "There were twice as many of us in the dugout."

"Only twice as many?" queried the commander. "There were sixteen of you and only three of our scouts."

"Well, we managed to wound one of them, and if it hadn't been for that Causasian..." The prisoner glanced over to where a tall lieutenant with a black moustache was sitting. The latter turned to the interpreter and said:

"Tell him I'm a Jew, not a Caucasian." The interpreter complied.

"A Jew," exclaimed the German in such a tone that the lieutenant sprang to his feet.

"Listen," he said, "tell him that three of us sent fifteen of his pals to a place where they'll never be able to kill or torture anymore. I killed six of them myself." He paused for a moment. "Oh, never mind," he continued, "to hell with him. You just tell him that I'm a Jew. That my name is Aaron Meisel and that those six men in the dugout bring my total of dead Nazis to 30 and the score is by no means closed."

The lieutenant buttoned up his overcoat and walked out of the room. I followed him. He was standing on the threshold breathing heavily. The scene inside had evidently upset him.

"That red-headed b----- got my goat," he said as I joined him. "He isn't used to the thought of his fellow cut-throats being bumped off by Jews. I've my own score to settle with the fascists. The bodies of my mother and father and my sisters Rosie and Eva, just children, were found lying in a ditch near Feodosia. You think it was easy for me to let that red-headed swine go? I had my knife at his throat with a vision of my folks and thousands of other Jews murdered by the Hitlerites before me. But my commander had ordered us to take a prisoner for questioning and I figured that an obercorporal would be the best for the purpose, so I spared him."

"Now I'm glad. If I had killed him it would just add another dead Nazi to my list, but I would never have had the pleasure of telling him straight to his dumb face that it was I, Aaron Meisel, a Jew, who wiped out his six soldiers and knocked the revolver from his hand and dragged him here more dead than alive."

The door slammed open and a pocket flashlight showed the German prisoner stepping carefully over the threshold accompanied by a guard. Aaron Meisel turned towards him. The German met a look that was full of hatred and wrath. He lowered his eyes and quickly stepped into the darkness.

land." Today the Jews have a "promised land." the front-lines where they avenge the tortured women, old men and children. The Jews are fighting side by side with Russians, Ukrainians, Byelorussians and others. Jews love Russia with their heart and soul.

"For Country," cried the dying Moscow worker, Leizer Papernik, as he hurled grenades at the Germans and took a good number of them with him. And he symbolizes the fighting Jews of Russia.

PUBLICATION OF BRANDEIS' ADDRESSES BY Z.O.A. MARKS 86TH ANNIVERSARY

By Jewish Telegraphic Agency
WASHINGTON — The 86th birthday of the late Supreme Court Justice Louis D. Brandeis

was observed here this week in the headquarters of the Zionist Organization of America, which honored the memory of the Jewish leader by publishing a collection of his addresses and statements on Jewish and Zionist problems in a volume entitled "Brandeis on Zionism."

The book which includes a preface by Justice Felix Frankfurter, gives Brandeis' views on the Arab-Jewish issue, on how the Jewish question can be solved, on true Americanism, on the pre-

servation of the Jewish people and on problems concerning various aspects of Jewish national life.

Jewish Man, Wife, Enter Armed Forces

ST. LOUIS—Mr. and Mrs. Bernard Adler, of St. Louis, established a record of sorts recently when they both joined the armed forces on the same morning. Mrs. Adler was sworn in as a WAAC. Mr. Adler was inducted into the Air Force as a mechanic. They were the first St. Louis couple to enter the service simultaneously.

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Phil Grenwald Heads Jewish Education League

The Jewish Educational Association has formed a supporting group to be known as "The League for Advancement of Jewish Education," with Phil Grenwald as chairman, it was announced this week. He will be aided by Ed Dayan, president of the J.E.A. and Mrs. Jacob Fogle, president of the J.E.A. Auxiliary.

The League will not only aid the J. E. A. to broaden the scope

of its work in bringing Jewish education to a larger number of children, but will act as a positive movement for the purpose of creating a more conscious feeling in the community towards giving every child a basic knowledge of the traditions, customs, history, literature, religious practices and culture of our people.

In the past week, Morris Landsbaum and Sheldon J. Wolfe reported for army examination at Indianapolis.

ANTI-SEMITISM TAKES NEW GUISE: EXPOSED IN LINDBERGH INCIDENT

Special

WASHINGTON — An example of the damage wrought by spurious letters purporting to come from reputable Jewish organizations, but serving only to create false issues and awaken Christian antagonism, is afforded by a recent incident in Little Falls, Minn. This community, birthplace of Charles Lindbergh, recently decided to place Lindbergh's name on the city water tower again, after removal of the sign following the flyer's "America First" activities in recent years. Following announcement of the plan, the mayor of Little Falls received a postcard reading: "If you put Lindbergh's name up in your town again, we will come and tear it down. We can do what we please—we control the government. Only one notice!"

—(signed) JEWISH YOUTH LEAGUE, Kansas City, Mo. 1600 Linwood Blvd. Sol Meyer." The newspaper in Little Falls reprinted the message, commenting "It is hoped that Sol and his pals have steady nerves. The climb to the top of the water tower is pretty high!"

When prompt investigation disclosed that there is no "Jewish Youth League" in Kansas City, though the Linwood Blvd. address of the K. C. Jewish Community Center was utilized as a "blind", the newspaper in Little Falls made public communications from Kansas City Jewish leaders revealing that "Sol Meyer" is unknown to them as is the "organization" which purportedly sent the card.

This trick is in line with the plan of Nazi sympathizers in this country to create racial and religious strife illegally using the names of Jewish people and organizations, either actual or

dreamed-up. Letters signed with Jewish names calculated to create hatred and detestation of the Jews have been sent to the letter columns of newspapers, though in almost all cases such letters have been proved to be "phonies". Before publication, American editors would do well at this critical time to examine all inflammatory communications from unknown persons or "organizations" with extreme suspicion, until investigation reveals whether propagandists are trying to take them for a ride.

DIVIDE MEMBERS FOR GAS RATIONING

Special

MINNEAPOLIS— The Temple attendance committee of the Men's Club of Temple Israel here has perfected a plan under which members of the Temple have been grouped according to neighborhoods. Each group will have a captain who will communicate with the others and work out a plan whereby on certain Friday evenings, they will use their cars and thus pool their transportation.

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Ordroneaux Named For Jewish Hero, New Book Shows

NEW YORK—The U. S. Destroyer John Ordroneaux which slid down the ways of San Deigo, California, last week bears a Jewish name. This and other little known facts, concerning the contribution of Jews to American military history, are revealed in a new book, "Jews in American Wars," by J. George Fredman and Louis A. Falk, published this week by the Jewish War Veterans of the U. S.

Commander Ordroneaux was a Jew of French descent who served in the American Navy during the War of 1812. The reputation for fearlessness and bravery which he established made him one of the most popular heroes of his day—a popularity which he shared with his co-religionist and contemporary, Commodore Uriah P. Levy.

The military record of American Jews, as retold in "Jews in American Wars" is impressive. Beginning with Asser Levy, who in 1654 won his right to stand guard in New Amsterdam over the opposition of Peter Stuyvesant, it shows a steady increase not only in numbers, but in outstanding acts of heroism. Officially, Asser Levy was the first Jewish soldier in America. This fact is possibly of greater significance as a contribution to religious tolerance than to American history. For by winning his point, after appealing to the Dutch East India Company in Holland, that he could not be barred from serving in the New Amsterdam guard, he helped to establish the principle that the rights and privileges of a citizen could not be denied to anyone on religious grounds.

The military record of Jews has kept pace with the growth of the United States, according to "Jews in American Wars." At the outbreak of the Revolutionary War, though there were less than 3,000 Jews in the colonies, more than 300 or ten percent served in Washington's armies. Many of them achieved high rank and many more distinguished themselves for their bravery under fire. Jews served on General Washington's staff, and it was a Jew, Benjamin Nonos, who carried General Lafayette from the battlefield after he was wounded.

FIRST LADY FINALLY FULFILLS FIVE YEAR WISH OF PVT. GOLDSTEIN

NEW YORK — For five years Private Henry Goldstein, A.E.F., of Newark, N. J., broke wishbones, greeted the first twilight star and blew eyelashes off his palm, always with the same little wish in mind; "if only Eleanor Roosevelt would give me her autograph." This had been going on ever since he tried and failed to get her signature during a visit to Washington.

Recently, however, Mrs. Roosevelt was visiting the Women's Voluntary Services canteen in London. Private Goldstein, who had stopped at the canteen that day, little dreaming how close he was to the realization of his dream, gave a whoop of joy, whipped out a blank piece of paper and reeled toward the First Lady.

RABBIS AND EDUCATORS OF CHICAGO HOLD MEMORIAL MEETING FOR DR. J. R. SIEGEL

CHICAGO—In memory of the recently deceased Jewish scholar and spiritual leader, Dr. Julius L. Siegel, a memorial meeting was held last Tuesday at Bialik Hall here under the auspices of the Chicago Rabbinical Association, of which he was a member, the College of Jewish Studies, and the Histadruth Ivrit, Society for the Advancement of Hebrew Culture.

Tributes were paid to Rabbi Siegel by Rabbi August Garry

of Gary; Rabbi Samuel M. Blumenfeld, dean of the College of Jewish Studies; Dr. Leo L. Honor, executive director of the Board of Jewish Education; Rabbi Charles E. Shulman, president of the Chicago Rabbinical Association; and Dr. Meyer Waxman, founder of the Society for the Advancement of Hebrew Culture. The reading of a brief service and the chanting of the "El Male Rahamin" by Rabbi Maurice Parzen, of South Bend closed the meeting.

Families Asked to Urge Contact With Chaplains

In accordance with requests from chaplains in the field, Dr. A. W. Gottschall, national director of programs in army camps, naval and air bases for the National Conference of Christians and Jews, urges families with men in the armed services to write to the men and encourage them to contact their chaplains. Service men should be assured by their families, says Dr. Gottschall, that "the chaplains are their best friends."

Chaplains will welcome this advice on the part of parents and wives, and will be able to render greater service, Dr. Gottschall declares.

Growth of Jerusalem Creates Water Shortage

JERUSALEM—With its water requirements estimated at 2,500,000 gallons a day, Jerusalem is again experiencing a shortage of this valuable commodity, the water reservoir in Ras-el-Ain yielding barely 1,800,000 gallons a day.

Three sets of 360 horsepower pumps are working twenty hours a day to supply the water to the Holy City. Although the water system built in 1935 sufficed to take care of the needs of the city at that time, the rapid growth of Jerusalem made the supply entirely inadequate and a form of water rationing had to be introduced.

"Familianten Gesetz" was a regulation introduced by Maria Theresa in the "countries of the Bohemian Crown" on the rescindment of her edict of expulsion of 1744, forbidding any Jew to marry without first obtaining a special permit. The avowed object of this innovation was to prevent any increase in the total number of Jews residents in the country. Marriage permits were therefore issued in strict accordance with the number of deaths amongst the "Familianten." Every applicant had, moreover, to bring proof of his general culture and economic standing before the requisite license was issued. Thus the most sacred and most elemental right of human beings was denied to that section of the human race which perhaps valued it most. A similar system obtained in many part of Germany. How such a regulation weighed upon the Jews, distinguished as they were above all things by the veneration for family life, may be imagined. It was the consequent voluntary exile of young couples desirous of setting up their own homes which contributed perhaps more than anything else to the emigration to Western Europe and America in the first half of the 19th century. The law was abrogated by the constitution of 1849, but revived again, in a slightly different form, by a measure of March 13, 1853. It was only on Nov. 29, 1859, that it was definitely repealed.—The Jewish Layman.

Cuba Proposes Passport To Ease Refugee Travel

HAVANA—The Cuban government has proposed to all the governments in the Western Hemisphere that they adopt a uniform passport—similar to the Nansen passports—for use by refugees coming from any of the Allied nations, according to official sources here. A draft of the proposed passport has been submitted to the various nations involved.

It was pointed out here that at present refugees arriving from Europe are unable to travel between countries in the Americas because they do not possess the necessary documents. Should the Cuban suggestions be approved, it would facilitate the movement of such refugees from one American country to another where they would be in a better position to earn a livelihood.

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REISENBERG RELATES STORY OF SAILOR. TORPEDOED TWICE, REPETITION REQUESTED

By Jewish Telegraphic Agency
NEW YORK—Naval Lieutenant Felix Reisenberg is in Hollywood, working as technical director in the filming of a new movie to be called "Action in the North Atlantic." Reisenberg has seen plenty of action in the North Atlantic first hand during this war. One incident he'll never forget took place somewhere in that ocean during the height of

the submarine blitz.

A merchantman rescued a naval gunner who'd been adrift on a life raft for two days. The gunner seemed in high spirits, despite his ordeal, gulped down all available food on board, went below to shave and—twenty minutes later—the rescue ship was torpedoed.

The crew made for the life-

boats. In the midst of the excitement, someone remembered the rescued sailor.

"Go get him!" yelled the captain.

An officer climbed aboard and went below to find him.

"There he was," says Reisenberg, "unconscious—and next to his bunk a phonograph was blaring out the tune of 'Why Don't We Do This More Often?'"

Jewish Lawyer To Advise Selassie

By Jewish Telegraphic Agency
JERUSALEM—Nathan Marin, Jerusalem lawyer, who represented the Abyssinian community here during its years of exile, has left for Addis-Ababa, the capital of Ethiopia, to take up the position of legal advisor to Emperor Haile Selassie, it was announced here.

FACTS REGARDING JEWS

From authoritative sources the number of Jews in the world is placed at 16,180,000.

According to the latest census, there are 4,831,180 Jews in the United States.

There are 601,797 in all the countries of Africa.

In all Asia there are 815,243 Jews.

There are 23,553 Jews in Australia.

In Hawaii there are only 310 Jews.

New Zealand numbers 2,653 Jews.

The Philippine Islands have 500 Jews.

From the 1935 census in Japan we learn there are only 200 Jews in the entire Empire.

Alaska has only 600 Jews.

While there are 40,000 Jews in Brazil, Argentina has 260,000 Jews and Uruguay only 12,000 Jews.

In the Virgin Islands there are 62 Jews.

The country with the lowest number is Tanganyika which has only 10 Jews, just enough for a minyan if they all stay put at one service.

—Temple Bulletin, Cleveland.

Canadian Jews Send Medical Aid to Russia

By Jewish Telegraphic Agency

MONTREAL — The executive board of the Jewish Labor Committee here this week announced that it will send ten field hospitals as a gift to the Russian Army. The hospitals will be equipped with twenty-five beds each and will have all the necessary medical equipment, the announcement said.

U. S. Warns on Refugee Ransom

By Jewish Telegraphic Agency

WASHINGTON—The State Department warned this week that attempts to ransom refugees out of Nazi-occupied countries result only in additional persecution and the acquiring by the Germans of much-needed foreign exchange. The warning denounced the purchase and sale of permits as an organized business and reminded neutral intermediaries of the blacklist. Would-be ransomers here face fines of \$10,000 and 10-year jail sentences under the trading with the enemy act.

Describing the system of extortion used by the Nazis, the State Department quoted from one of the U. S. missions abroad, saying: "The ransom system as practiced at present seems to be an extension of the practice instituted by the Nazi Government whereunder emigrants were permitted to leave Germany if the state were compensated on their departure by all of their visible wealth, with the exception of a small percentage, usually reduced in effect to 10 or 12½ percent. It is very apparently designed to provide foreign exchange for the furtherance of the German war effort—though there may be reason for suspicion that individual members of the Nazi party may personally profit by it."

Seal Drive Helped By Jewish Leaders

Jewish civic leaders are taking active parts in the 1942 Tuberculosis Christmas Seal Sale which began last week with Rabbi Morris M. Feuerlicht and Louis J. Borinstein as members of a small sponsoring committee of which Eli Lilly is chairman, and Dr. Edgar F. Kiser and Mrs. Mortimer C. Furscott as members of the Board of Directors of the Association. In addition, other Jewish leaders are active in the speakers bureau.

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WHY JEWISH MEN LEAVE HOME

By DAVID SCHWARTZ

(c) 1942, Jewish Telegraphic Agency

There is many a witticism cracked at the expense of the venerable and sacred institution of marriage, but the old institution seemingly can take it and goes along as ever. One of the most favored commentaries about marriage is that it is like journalism—everyone who is in it wants to get out of it and everybody who is out of it wants to get into it. Perhaps the strongest testimonial against single life in recent years emanates from George Jean Nathan, the drama critic. Nathan's book, "The Bachelor Life," which is autobiographical, portrays the single state so unattractively that, according to the newspapers, another writer, after reading it, called up his girl immediately to propose. If Nathan, with all his intellectuality, charm, prestige and finances, can't make a go of it, the time has come to start making the jokes at the single state instead of the married. The time has come to forever bury such a Yiddish gag for instance, as the oft quoted: "Zollen alle meine sonim hoben ein hemd und ein veib."

Or has it? There is, of course, a little to the other side that one of the most unique welfare institutions in the country functions—the National Desertion Bureau. Perhaps of all welfare organizations this is the one with the most far-flung ramifications, reaching across the borders not only of city and state, but countries and continents. The National Desertion Bureau deals with the erstwhile Benedicts who have become Benedict Arnolds to the state of marriage.

The Desertion Bureau, which is one of the constituent societies of the Jewish Federation

of New York, was founded in 1910 as the result of a study of the desertion problem made by Morris Waldman, now of the American Jewish Committee. Charles Zunser is the executive director. Dealing with some 4,000 cases of desertion annually, he has accumulated some interesting observations on this problem of why men leave home.

In the first place, Mr. Zunser explodes the usual association of economics with the matter of desertion. It is hard on Karl Marx, as Mr. Zunser points out, but the fact of the matter is that there is more marital desertion during times of prosperity than in times of depression. This is demonstrated not only by the records of the present depression, but the statistics on the subject for the shorter depressions of 1907 and 1921.

Mr. Zunser accounts for this by a two-fold reason: firstly, when jobs are easily to be had, men are more apt to take a chance at straying from the fold; secondly, "the dubious luxury of another wife" is too costly to be undertaken in times of depression. Of course, these reasons, too, are not irreconcilable with an economic interpretation of history, but in the reverse way. To end economic depression does not mean to end desertion, but perhaps even to stimulate it.

This may not be a very pleasant thing to say, but I give it to you as it was given to me by the bureau, which is interested in facts alone.

Why do husband and wife leave home?

If you ask the average deserter, he will give you many a reason and the chances

(Continued on Page 8.)

Check Jewish Books For Slurs To Christians

NEW YORK—The completion of a Synagogue Council survey of Jewish Religious Textbooks with a view to eliminating passages unfriendly to other religious denominations, has been announced by Rabbi Israel Goldstein, president of the Synagogue Council of America, which represents rabbinical and congregational groups in American Judaism, Orthodox, Conservative and Reform.

The survey sequels a similar survey which had been conducted by the Federal Council of Churches as a result of which recommendations have been made for the elimination of passages in Christian textbooks which reflect unfriendliness toward Jews and Judaism.

TWENTY YEARS AGO

(Continued from Page 2.)

family, told a JTA correspondent that he had not come to Palestine on an official mission but intended to remain here for several months. He expressed the hope that when he returned to the United States and acquainted American Jews with the facts that Palestine was a good country in which to live many of them would settle here.

MOSCOW — Col. Herbert H. Lehman, chairman of the Reconstruction Committee of the Joint Distribution Committee, has been elected a director of the Jewish Colonization Association, whose headquarters are in Paris. Col. Lehman is the first American to be named to the JCA board.

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Jewish Colonel Leads Troops Into Algiers

SPECIAL
NEW YORK — A red-haired lawyer from Mount Holley, N. J., lead the first American troops into Algiers, conducting the capture of an air field before dawn on

the first morning of the American invasion. He is Lieutenant Colonel A. H. Rosenberg, formerly stationed at Fort Dix, N. J. He is 38, a graduate of Lafayette College and Yale. Before being commissioned, he was an attorney in Camden, N. J.

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CHANUKAH CANDLES

(Continued from Page 1.)

answer these questions—you look and finally it seems to say: "I am but a little candle and you ask me awfully big questions on your quiz program. How can I tell you what might have been had heathenism continued. I can only say that the heathen world at its best had not the moral and ethical vitality of the Hebraic world. When Plato and Aristotle spoke of justice, they were thinking of justice only for the upper class. But the humblest man in the kingdom was embraced in the Hebraic concept of justice. The prophet goes up to the very King of Israel and admonishes him as he would

any nondescript criminal for what—for taking of the inheritance of the poor man. It was the Hebraic genius which uttered "Thou shalt love thy neighbor as thy self."

"Yes, little candle," you reply, "it gave forth fine words, but see how much cruelty there is yet in the world, nevertheless."

I couldn't quite make out the little Chanukah candle's reply, but it seemed to say: "Don't underrate that word. A word is a force. Perhaps I might say of the word what you have just said of me, the candle, that all the darkness of the world cannot suppress one solitary word of truth."

WHY JEWISH MEN LEAVE HOME

(Continued on Page 7.)

are that the reason he gives is far from the true one. Few of us, as Mr. Zunker remarks, can analyze ourselves. Mr. Zunker instanced the case of a young woman deserter who left a note for her husband to the effect that she was tired of washing dishes. Agents of the National Desertion Bureau finally located her in a restaurant where she was employed—washing dishes.

But the deserter is more apt to be a man at least in such cases in which the assistance of the Desertion Bureau is sought. In fact, at the bureau, it is a hundred to one chance that the deserter is a man.

According to the Desertion Bureau official, the principal cause of these desertions is sex incompatibility.

The "dangerous age" when the siren seems to lure men the most is between 27 and 36. The worst of all years, from a study of 350 cases, is the 34th, but the danger continues to the age of 36. Then the number begins to dwindle, although "there is a sudden flare-up at 43," but after the age of 45 there is a decided drop.

There is a time for everything, says Scripture, a time to work and a time to play, a time to make war and a time to make peace. Indeed, it has been frequently observed that almost all of the wars of the United States have started in April. The Battle of Lexington ushering in the Revolution on April 19; the assault on Fort Sumter beginning the Civil War in April; the American declaration of war in the World War in April. What has all this to do with desertion?

The answer is that desertion also seems to have its most propitious times. The banner month for deserters is July, with April close on its heels. December, has the smallest number of desertions.

I don't know exactly what the figures show. Perhaps it is simply that the deserter feels that he can take better chances when summer is at its height and decides to snuggle around the hearthfire when the shrill blasts of December winds begin. Helen Zunker, who has

made an intensive study of desertion in all its aspects, admits that the number of cases studied as to "the month of desertion" is too small to draw any general conclusions.

One interesting observation made by Mr. Zunker is that a study of the length of courtship shows this factor has no bearing on the problem of desertion. Your husband is as apt to desert if it was love at first sight as if he had known you since "Hector was a pup."

I would go farther and perhaps speculate that the love-at-first-sight husband is less likely to desert than the one of long courtship—but who am I—a bachelor—to talk on such a subject?

The Kirshbaum Center library has announced its fall offering of new books for circulation. New fiction works now on the shelves are Aldridge, "Signed with their Honor;" Chevalier, "Drivin' Woman;" Daly, "Seventeenth Summer;" Davis, "Quicksilver;" Field, "And now Tomorrow;" Hobart, "The Cup and the Sword;" Jennings, "Gentlemen Ranker;" Runbeck, "Our Miss Boo;" Seghers, "The Seventh Cross;" Steinbeck, "The Moon is Down;" Street, "Tap Roots."

Non-fiction books newly purchased are Chase, "Past Imperfect;" Davies, "Mission to Moscow;" Forbes, "Paul Revere and the World He Lived In;" Hargrove, "See Here, Private Hargrove;" Michie, "Retreat to Victory;" Paul, "The Last Time I Saw Paris;" Saint Exupery, "Flight to Arras;" Rawlings, "Cross Creek;" Seversky, "Vic-

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WASHINGTON, D. C.—There are 10,250 members of the B'nai B'rith in its two youth agencies, the Aleph Zadik Aleph and Hillel Foundations, in the nation's armed forces, and of these 29 have been killed in action or in line of duty and 10 have been decorated or cited for bravery, Henry Monsky, president of B'nai B'rith and chairman of its national war service committee, announced in making public a statistical report of B'nai B'rith's nationwide war service record one year after Pearl Harbor.

Leonard Lyons tells the story of a Norwegian farmer visiting the collaborationist mayor of his village. "Suppose," asked the farmer in the course of the conversation, "Germany should lose the war? What will you do then?" "That's most unlikely, not to say impossible," replied the mayor. But when the farmer insisted on repeating his question the mayor finally said that, in the event that the impossible should come to pass and the Germans should lose the war, he would resign from his office. "I'd just put my hat on and go," he declared. "Put your hat on?" echoed the farmer. "On what?"

tory Through Air Power;" White, "Shooting the Russian War;" Wilson, "The Woman I Want to Be;" Ziff, "The Coming Battle of Germany."

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Tanks Named For Detroit Hero

By Jewish Telegraphic Agency
DETROIT — Detroit has been running a "Buy-A-Tank" drive, and the climax of the drive came recently when one of the tanks was named in honor of Major Max Weil, Jewish hero who has been missing in action since the fall of Bataan. During the Battle of Bataan, as you may have heard, Maj. Weil brought down at least five Japanese planes by his

accurate machine gun fire. He had rigged up an old command car with armor and machine guns and decoyed the Jap planes into diving low to attack the seemingly defenseless vehicle. Then — Pow! down came the Jap planes under Weil's sure aim.

The Major, who is 32, volunteered for service in December, 1940, and was sent to the Philippines as a captain on April 19, 1941.

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